

127
A N
EXPOSITION
OF THE FESTIVALL
EPISTLES AND
Gospels vsed in our
English Liturgie.

Together with a reason why the
Church did chuse the same.

By I O H N B O Y S Doctor of Diuinitie.

The first part from the Feast of S. A N D R E W
the Apostle, to the Purification of blessed
M A R Y the Virgin.

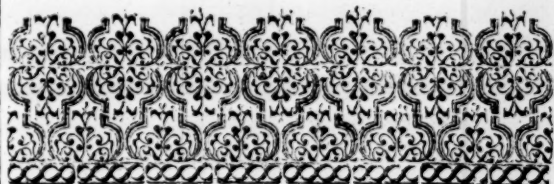
Psalme 151. 1.

Laudate Dominum in Sanctis eius.



L O N D O N,
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128-21



TO THE MOST REVEREND FA-

THER IN GOD, GEORGE BY

the diuine prouidence, Lord Archbishop

of CANTERBVRIE, *Primate of all*
England, and Metropolitane, &c.

My very good Lord.



Finde three sundrie readings
of the first words in the last
Psalme ; *Praise God in his*
^a *Saints, praise God in his* ^b *(an-*
ctitie, praise God in his ^c *San-*
ctuarie. God is to be praised in his Saints,
as hauing out of the riches of his mercie
bestowed on them eminent gifts of grace,
the which as their bequeathed ^d *legacies*
and onely true reliques are to beremem-
bred often in Gods Church vnto Gods
people, that (as ^e *B. Latimer* speakes) wee
may worship the Saints in following their good ex-

A 2

amples.

^a Hieron.

Augustin.

Eubym

^b Anonymus

and our old En-

glish translat.

^c Variabius,

Culwin,

English Gene-

ral Bib. & Ge-

nerardus ex

Chaldeo.

^d Euseb. Emi-

len. bom. de S.

maximo.

^e Ser. on Christ.

mas day prea-

ched at Ex-

terly.

f *Thilip. 2. 15*g *Dan. 12. 3.*

amples. And so these three lines meeting in one center, intimate that the most holy (being donor of euery good and perfect gift) ought to be magnified in his Sanctuarie for his sanctitie conferred vpon his Saints, whereby they shined as ^f lights in this heauen on earth, and now shine like ^g starres in heauen of heauen. For this end I haue begun, and I hope to finish *an exposition of the Festiuall Epistles and Gospels used in our English Liturgie.* The which (howsoeuer herein I may seeme bold) yet am I bound to dedicate vnto your Grace for many respectiue considerations, especially for this one, because your honourable disposition in the middest of a crooked nation is euermore to be both a patron and a paterne of vntained sanctitie. Thus humbly beseeching the Lord to blesse, and your Grace to fauour these my labours; I rest

Your Graces seruant in all dutie,

IOHN BOYS.



S. ANDREVVES DAY.

The Epistle. ROM. 10. 9.

If thou knowledge with thy mouth that Iesus is the Lord, and beleue in thy heart that God raised him vp from death, thou shalt be safe, &c.



THE Gospell and Epistle chosen for this Festiuall, intimate the true reason of our Church, in celebrating the memories of the blessed Apostles and Euangelists vnto Gods honour, namely, because they were *fibers of men, ambassadours of peace, preachers of good tidings*, euen the ^a disposers of the riches of God in Christ indifferently to men of all sexes and sorts, in that their sound went out into all lands, and their words into the ends of the world; and so by consequent principall instruments of God in the worke of our saluation and eternall happinesse. Which our Apostle sheweth heere by this ^b *Sorites* or gradation:

*Whosoever calleth on the name of the Lord shall be saved,
Inuocation is by faith,
Faith is by hearing of the word,
Hearing is by the Preachers.*

And Preachers are sent of God, &c. Ergo, such as haue learned Christ, in their minde beleeuing vndoubtedly, with their mouth acknowledging him vndauntedly for their Iesus; ought to praise God in his Apostles, as being after Christ immediately the first, and vnder Christ

B

absolutely

^a 1. Cor. 4. 1.

^b *Martyr.
Sacerdus.
Caluin.*

absolutely the chiefe Trumpetors of the Gospell, which
is the ^e power of God unto saluation.

c Rem. 1. 16.

Proposition: If thou knowledg, &c.
verse 9.

1. From a sufficient enu-
meration of the princi-
pall heads of

Faith; for to
belueue with
the heart in-
stifieth.

d Chri-
stiani-
tie. Good works;
to knowledg
with the
mouth, &c.
vers. 10.

Prooffe:

2. From the
testimonie
of the Pro-
phets.

e Esay: Who-
soeuer beleue-
meth on him,
&c. vers. 11.
f Ioel: Who-
soeuer doth
call, &c.
vers. 13.

In the whole text two points are remarkable:

Causa causa-
ti, the means
of our iustifi-
cation, and
herein a

Causa causa, the ^s meane for these meanes, and that
is the preaching of the Gospell, in this respect
aply termed the word of faith: vers. 8.

If thou knowledg] S. Paul hauing in the Chapter afore,
sufficiently discoursed of the reiection of the Iewes a
priori, from Gods absolute decree (shewing ^h mercie on
whom he will, and whom he will hardening) he commeth in
this present, to demonstrate the same point a ⁱ posteriore,
from their obstinate incredulitie, ^k stablishing their owne
righteousnesse, and not submitting themselues unto the righ-
teousnesse of God in Christ, apprehended and applied by
faith

d Aretius.

e Cap. 28. 16.

f Cap. 2. 32.

g Melancthon.
Patam.

h Rom 9. 18.

i Aretius,
k vers. 3.

faith only, declaring it selfe in a twofold act; one which is ^l outward, *to confesse with the mouth*: another which is inward, *to beleue with the heart*.^m Some confesse, but beleue not, as hypocrites: other beleue, but confesse not, as timorous and *Peter*-like professors in the daies of persecution: other doe neither confesse, nor beleue on Christ, as Atheists: other both confesse and beleue, and they be true Christians. A ⁿ bare confessing with the mouth is not enough, except thou beleue with thine heart. *Esay 29. 13. This people come neere to mee with their mouth, and honor me with their lips, but haue remoued their heart farre from me, &c.* Neither is it sufficient vnto saluation, only to beleue with the heart, vnlesse thou confesse with the mouth; according to that vnauoidable sentence, *Matth. 10. 33. Whosoener shall denie me before men, him also will I denie before my father which is in heauen.*

Now though in nature *beleueing with the heart* preceed *confessing with the tongue*: yet ^p Paul mentioneth acknowledging in the first place, ^o for that wee doe not know the faith of such as beleue, but by their confession; according to that of ^p S. Iames, *I will shew thee my faith by my workes*. Heere then obserue, that to confesse the Lord Iesus is necessary ^q both in respect of other and our selues. In respect of other, ^r as being herewith armed in the times of persecution, and instructed in the daies of peace. Christ is the fountaine of the waters of life; faith in the heart is as the pipes and cesterne that receiue in and hold the water; and confession with the mouth as the cocke of the Conduit that lets out the water vnto euery commer. And therefore ^f *let your light so shine before men, as that they may see your good workes, and glorifie your father which is in heauen.* Againe to confesse, ^t that is, to praise Christ in thy words, and to doe whatsoeuer appertaineth vnto his worship, is needfull in regard of our selues, ^u in that a true faith is neuer idle, but alway working by loue, *Galath. 5. 6.* For although it iustificth alone, yet is it no more alone, ^x then the heat of the

^l Thomas 22.
quest. 3. art. 1.
^m D. Willielm
loc.

ⁿ Ardens.
Theophylact.

^o Martyr.
Heming.
Aretius.
^p Cap. 3. 18.

^q Sarcenius.
^r Occumen.

^f Matth. 6. 16.
^t Parau.
^u Church hom.
off faith. & Cō-
fess. Anglican.
art. 12. See Ro-
gers ibid. &
Caluin. Instit.
lib. 2. cap. 16.
^x Calvin. apud
Bellarmin. de
Iustificat. lib. 1.
cap. 14.
^y Iohannes.

Sunne which alone warmes the earth is seuered from light : or then Christ is diuioined from his spirit : *Caluin apud Bellarmin. de Iustificat lib. 1. cap. 15. §. Caluinus* : or then a hand when it alone doth apprehend any thing is separated from the bodie : *Luther apud Sanderum de Iustificat. lib. 4. cap. 4.*

y *Aug. l. 1. ref.*
70.
z *Martyr in loc.*

This doctrine makes against the y *Priscillianists* in o'd time, defending this axiome, *tura, periuva, secretum prodere noli*. And the z *Libertines* in our age, who following the *Carpocratian* Hereticke, hold it lawfull to dissemble their faith afore the Magistrate. As also the *Nicodemites* ashamed of Christ, and equiuocating *Iesuites* forswearing their Priesthood, and the Pope their holy father vpon euery pretended occasion of danger. In a word, all weather-wise professors, aduentring no more for the glorious Gospel, then one lately did for his horrible blasphemie, who being bound to the stake, suffered only the lingeing of his beard. This open acknowledging of Christ is necessarie, not only *casu mortis*, at the point of death, as *Liranius*; or in the daies of persecution, as *Lombard*: but at all times, and in euery place, when occasion is offered iustly, faith ^a *Aquine*. Forseeing it is an affirmatiue precept, *obligat semper, etsi non ad semper*. As Christ in his ^b Gospel exprestly, *Whosoever shall be ashamed of me, and of my words among this adulterous and sinfull generation, of him shall the sonne of man be ashamed also when he commeth in the glory of his father with the holy Angels.*

a *In loc. & 22. quæst. 3. art. 2.*

b *Mark 8. 38*

c *De Iustificat. lib. 4. cap. 7. § O. 1. am.*

d *22 quæst. 3. art. 1.*

e *Psalm. 116. 10 & 2 Cor. 4. 13 f Philip. 1. 11.*

Whereas ^c *Bellarmino* inferreth out of this text, *fidem non sufficere ad salutem*, that faith is not sufficient vnto saluation, vnlesse confession of the mouth and other good workes as efficient causes concurre with it in the busines: our answer may betaken out of his old Schooleman *Aquine*, and Cardinall *Toler.* ^d *Aquine* doth affirme that confession is an act of faith, according to that of the ^e Psalmist, *I beleueed, and therefore haue I spoken.* And in his second Lecture vpon this Chapter, he that is once iustified by faith ought to be ^f filled with the fruit of

of righteousness. *Postquam homo per fidem est iustificatus, oportet quod eius fides per dilectionem operetur ad consequendam salutem.* And Cardinall & Tolet in plaine termes: *Oris confessio nos non iustificat à peccato, &c. sed iustificati tenemur eam palam profiteri, &c.* Confession of the mouth doth not iustifie vs; but being iustified, wee are bound publickly to professe it afore we can attaine to saluation. Herein agreeing with our¹ Protestant Interpreters, affirming that good workes are consequents and effects of a true faith, as if *Paul* should haue said here, we are iustified by faith onely, but yet this faith is operative, bringing forth liuely fruits, as the confession of the mouth, and the profession of the life; for they be necessarie to saluation, albeit faith alone be sufficient in the act of iustification, as you may see further *Epist. Quinquages.* and *Sund. 2. in Lent.*

In the words (*and beleene in thine heart that God hath raised him vp from the dead*) three points are considerable, namely,

Faiths } Act,
 } Object,
 } Subject.

Faiths act is to beleene, and to beleene hath these degrees (as theⁱ Schoole teacheth out of^k *Augustine*) *Credere Deo, credere Deum, & credere in Deum.* A wicked man, and a wretched deuill, may so farre proceed in faith as to beleene there is a God, and in grosse to beleene God: but a true Christian, endued with a sauing faith, ascends higher, and beleueth in God also. ¹ That is, he knowes God as hee hath revealed himselfe in his word, acknowledging him onely for his God, and thereupon put his^m whole trust in him, applying to himselfe Gods mercifull promise made to father *Abraham* and his seed, *with the heart vnto iustification*, and confessing the same with the mouth vnto saluation. He disclaimes not his part in Christ as the deuils, ⁿ *Ab, what haue we to doe with thee thou Iesus of Nazareth?* ^o *art thou come to torment vs be-*

g In loc.

h Melanctb.
Caluin.
Heming.
Piscator.
Chytraeus.
Tide-man.i Lombard. 3.
sent. dist. 23. &
Aquinas. 2. 2. q. 2.
art. 2.
k Tract. 29. in
Ioan. & ser.
181. de Temp.
l Perkins capos.
ser. Creed. art. 1.m See Church
Hom. of salua-
tion, part. 3.n Mark. 1. 24.
o Matt. 8. 29.

p Cant. 6. 2.
q 1. Cor. 1. 30.

r 1 Cor. 3. 22.
43.

f Church Hom
of faith, part 1.
t Augustin ser.
115 de Temp
e Ambros. ser.
38.
u Mart. in loc.
x Church Hom.
of Christes sur-
rection.

y Thom 3 part.
q 53. art. 4.

z Parous.

a Rom 1. 4.
b Rom. 4. 25.

fore the time? but he challengeth his portion in the blood of his Sauour, saying with the Church in her ² loue-
long, *My welbeloued is mine* : and with ⁹ Paul, *Christ is become to vs wisdom, righteousness, sanctification, and redemption*. His bodie is in heauen, there shall I finde it mine : his diuinitie is on earth, and heere doe I feele it mine : his word is in mine care, to beget him mine : his Sacrament is in mine eie, to confirme him mine : his spirit is in mine heart, to assure him mine : Angels are mine, to fight for mee : Prince mine, to rule for mee : Church mine, to pray for me : Vniuersitie mine, to studie for me : Pallour mine, to preach for me : all mine, ^r *whether it be Paul, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are mine, I am Christ, and Christ is Gods*.

Faiths obiect is ^f all holy scripture, the ² summe where-
of is the Creed, and this one point how God raised vp ^{le-}
^{us} from the dead, is ^u *nexus articulorum omnium*, as it
were the bond or tying knot, on which all other links
of our beleefe depend. * For if it were not true, that
Christ is risen againe : then were it neither true that hee
did ascend vp to heauen, nor that hee sitteth at the right
hand of his father in heauen, nor that he sent downe the
holy spirit from heauen, nor that hee shall come from
thence to iudge the quicke and the dead. In a word, the
matter of the whole Creed concerneth either God, or
the Church his spouse. Now the raising of Christ from
he dead, is the worke of God the Father, *Acts 2. 32.* of
himselfe being God the Sonne, *Iohn 10. 18.* of God the
holy Ghost also, *Rom. 1. 4.* Christ as ^y God, only raiseth
and is not raised : as man, he is onely raised, and raiseth
not : as the ² Sonne of God, or second person in the bles-
sed Trinitie, both the Father raiseth him, and he raiseth
himselfe. The Father raiseth the Sonne by the Sonne,
and he Sonne raiseth himselfe by the spirit of holinesse,
^a by which he was declared to be the Sonne of God. As
for the Church : our Apostle sheweth ^b elsewhere, that
Christ

Christ died for her sinnes, and rose againe for her iustification; and that ascending vp on high he bestowed on her gifts, as to be *Catholike, holy, knit in a communion*: and prerogatiues in her soule, namely, *remission of sinnes*: in the body, *resurrection of the flesh*: in both, *euerslasting life*. Wherefore Paul here mentioneth only the resurrection of Christ from the dead, not *exclusively*: but *synechdocheally*, because this one article presupposeth all the rest, and takes them as granted; as if hee rose from the graue, then he died, and his death is a consequent of his birth. Or because this article was, and is most doubted in the world, for the Iewes and Gentiles acknowledge the death of Iesus; whereas the Christians only confesse his resurrection. Or because the rest (vnlesse Christ had risen againe) would haue profited vs little: for he triumphed in his resurrection ouer death, hell, damnation, *opening the kingdome of heauen to all beleeuers*.

And so the meaning of our text is plaine, *If thou confesse with thy mouth that Iesus is the Lord*: that is, that Lord, of whom all the Prophets inquired, as being the desire of all Nations, euen the light of the Gentiles, and consolation of Israel. And if thou beleene in thine heart, that this Iesus (whom almightie God hath made both Lord and Christ) offered himselfe a sacrifice to purge thy conscience from dead workes, and take away thy sinnes, putting out and fastening vpon the Crosse the Lawes obligation against vs, and that hauing ouercome death and the deuill, he rose againe, leading captiuitie captiue, that hee might heereby deliuer thee from the bands and hands of all thine enemies; I may tell thee from Paul, and Paul here from God, vnto the comfort of thy soule, that thou art now presently iustified, and shalt be hereafter eternally saued. For the Scripture saith, *whosoener beleueth in him, shall not bee confounded*: That is, whosoener hath a sure trust in God that he will euen for his Christ sake pardon all his sinnes, and blot out all his offences: and out of this assurance calleth on

c Ephes. 4.8.

d Piscator.

e Gorran.

f Anselm. Idem
Augustin. apud
Martyr. in loc.

g Caluin.

h Melancthon.

i 1 Pet. 1. 10.

k Haggai 2. 8.

l Act. 2. 36.

m Ephes. 5. 2.

n Heb. 9. 14.

28.

o Colos. 2. 14.

p Ephes. 4. 8.

q In presenti
iustitiam, in fu-
turo salutem
Anselm. in loc.
i Melancthon.

f Theophylact.
Caietan.

t Lombard.
Martyr.
Caluin.
u Act. 10. 34.
x Ardens.

y Hyper. apud
Marlorat.

z Luke. 7. 5.
a Mar. 27. 54.
b Luke 23. 42.

c Calvin.
Paras.
D. Willet in
loc.
d Heming.
e Perks. expo-
sit. Creed. art. 1.
D. Fulke in
2. Cor. 13. 1.
disallowes not
his assertion
in the Rhem.
Vide Thom. 2. 2.
quest 4. art. 2.
G Bellarmine de
Instit. lib. 3.
cap. 6.
f Sarcerius.
Beza.

the name of the Lord, he shall be safe. For the two testimo-
nies of the two Prophets ^c answer the two clauses of
Paul, *Esay* speaking of the *beleening in the heart*, and *Iosel*
of *acknowledging with the mouth*.

And in these texts of the Prophets obserue their ^c vni-
uersal note *whofoener*, for God is ^u no respecter of persons,
he puts no difference betweene the Jew and the Gentile, but
being Lord ouer all, is rich vnto all that call vpon him. * O-
ther Lords cannot reward all their followers as being
Poore, many will not as being illiberall and fordid: but
our God is ^z able, because Lord of all; and willing, be-
cause rich vnto all of *whatsoener condition or connexy*.
Poore *Bartimaeus* begging, rich *Zachary* climbing, old *Si-
meon* in the Temple, young *Iohn* in the wombe, couetous
Matthew grinding his neighbour at the receit of Cu-
stome, the louing *Centurion* ^a building his nation a Sy-
nagogue, the people ^a watching vnder the Crosse, the
^b theefe hanging on the Crosse, confessing the Lord Ie-
sus, and walking in the sunneshine of his Gospell: indif-
ferently finde refreshing in the conscience, rest in the
soule. For *whofoener beleeneth on him shall not be confoun-
ded, and whofoener calleth on his name shall be saved*.

As for the subiect or seate of faith: it is said here, *with
the heart man beleeneth*: Ergo, faith (as many ^c Prote-
stant authors haue noted) is not placed in the minde, or
vnderstanding only: but in the will and affections also.
^d For faith, as it is *notitia*, resides in the minde: but as *fi-
ducia*, seated in the will. * Other Interpretors (*etiam no-
te purioris*, and no way branded with the markes of An-
tichrist) hold it not greatly to stand with reason, that
one particular and single grace should bee placed in di-
uers parts and faculties of the soule. It is true, that faith
is not a meere prattle of the tongue, nor a floating ^e opini-
on of the braine: but a certaine perswasion of the heart.
Yet notwithstanding this perswasion, or particular
knowledge whereby a man is resolu'd that the promises
of saluation appertaine to him, is wrought in the minde
by

by the holy Ghost, 1. Cor. 2. 12. A sure trust, and a steadfast hope of all good things to bee received at Gods hand, is not happily faith (if wee speake properly) but rather a fruit of faith, in that no man hath affiance in God, vntill he be first of all perswaded of his mercy toward him in Christ Iesu.

g Perkins ubi supra.

For mine owne part, I confesse with ^h Luther ingeniously, that it is exceeding hard to distinguish exactly between faith & hope, there is so great a similitude between them, one hauing respect to the other, as the two Cherubins on the Mercy-seate, Exod. 25. 20. Faith engendreth hope, and from hope proceeds affiance, which is nothing else but hope strengthened. For whereas an ⁱ hypocrites confidence shall be like the house of a spider: ^k he that putteth his trust in the Lord, shall be euen as the mount Sion, which may not be remooued, but standeth fast for ever.

Jn Gal. 5. 5.

i Job 8. 14.
k Pjal. 125. 1.

And for as much as the word *heart* in my text (as is agreed on all sides) is put for the whole soule, without limitation to any part: all that I will obserue from hence shall be, that as wee must loue God; euen so beleue in God with all our heart, and soule, and minde. ^l For hypocrites haue forged faith, and deuils haue forced faith, acknowledging against their will out of horror vnto their condemnation, and not out of loue from their heart to their iustification, *that Iesus is the Lord*. A Recusant may be brought vnto the Church against his will, and compelled in despite of his teeth also to receiue the Sacraments Bread and Wine: ^m but none can beleue, that Iesus is their Iesus, but with the heart only. See Gospell Sund. 8. and Epistle Sund. 10. after Trinitie.

l Caictan.

m Lombard.

How shall they call on him on whom they haue not beleueed? A plainer text against the ⁿ Gentiles idolatrie, praying vnto gods ^o vnknewne. As *Hecuba* in *Euripides*; *O Iupiter quicquid es, siue hoc caelum, siue mens in caelo, quam diu iam ignauos optuatores inuoco*. And it is a pregnant euidence to confute the ^p Papists in their inuocation of Saints also; for if they trust in S. *Martin* or *Ma-*

n Melancthon.
o Act. 17. 23.
p D. Fulke.
Kilima.
Pareus in lce.
Idem Melanc.
Apol. August.
Confess. art. 31.
& Perkins re.
for. Cat. lit. 14.

q 1 remy 17.5.

c Psal. 50. 15.

c Mat. 11. 28.
c Aug. in tract.
12. in Ioan.

u Exod. 13. 21

x Ier. 16. 19.

y Maith. 7. 7.

z Melancthon.
Martyr.
Tileman.

a Aquin.

b Lilius.

c Math. 9. 38.

ry, S. Catherin or Clare, they rob the Creator to clothe his creature; and *curſed be man that puts his confidence in man, and makes fleſh his arme.* If they truſt not, how doe they call on him in whom they beleene not? Our heavenly Father ſaith in his word, *Call vpon me*: Chriſt our aduocate with the Father in like ſort, *Come vnto me*, for I am the way, the truth, and the life, Iohn 14. 6. *Non eſt quæ eas niſi per me, non eſt quod eas niſi ad me*: No way to God but by mee, no light but from mee, no life but in mee. Chriſt is a mutuall helpe: to the Father one, to vs another. An hand to the Father, by which hee reacheth vs: an hand to vs, by which wee reach him. The Fathers mouth, by which he ſpeaketh vnto vs: our mouth to the Father, by which wee ſpeake to him. Our eye to ſee by, footway to goe by, the pillar of fire by night, and cloud by day guiding his Iſrael in the wildernes of this world. Wherefore let vs call on him in whom alone we beleeeue, which is our ſtrength and refuge in the time of trouble, promiſing in his Gospel, *aſke, and yee ſhall haue: ſeek and ye ſhall finde: knocke, and it ſhall be opened vnto you.* See Gospel on the 5. Sund. after Eaſter.

How ſhall they heare without a Preacher?] Heere you may behold the

^a Dignitie, in reſpect of their
 { Commiſſion, as being ſent of God.
 Errand, as being ambadaours of good things, euen ſuch as bring tidings of peace.

^a between { God and man.
 Man and man.

Mini-
ſters

ſelfe. Wherefore ^b deſire the Lord to ſend forth ^c labourers into his harueſt, honouring ſuch Elders as rule well, and labor in the word, euen with double honour, 1 Timoth. 5. 17. receiuing them as Angels, yea as Chriſt himſelfe, Galat. 4. 14.

Dutie; for if *faith come by hearing, and hearing by preaching,*

preaching, so that the word of God vnto faith is as^d oile to the lampe : such as will haue their feet kissed, ought to bring tidings of good things. If they will haue the^e worthie, good reason they should doe the worke. For assuredly such as croud into the Clergie without performance of their office, either through ignorance, that they cannot : or secular employment, that they may not : or negligence, that they will not : or feare of trouble, that they dare not preach the word of God, are^f aduersaries vnto the doctrine of the Church of England, and enemies of the Crosse of Christ, Philip. 3. 19. See further in the Gospell ensuing.

d Chrysost.

c 1.Tim.3.1.

f Rogers in Anglican Confess. art. 23 proposed.

The Gospell. MATTH. 4. 18.

As Iesus walk:d by the sea of Galile, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) &c.

IN this Gospell { Calling } of foure Apostles.
is set downe the { Comming }

Who ? *Iesus.*

Where ? *By the sea of Galile.*

When ? *At the beginning of his preaching.*

In their calling these circumstances are considerable :

{	Whom, in	Name,	{ Peter. Andrew. James. Iohn.
		Number,	{ two and two.
		Nature,	{ Brethren. Fishers.

Why ? *That they might become fishers of men.*

How ? *He saw them, and said vnto them, follow me and I will make you, &c.*

As

g *Expos. prior.*
in *Galat. cap. 1.*
h *Posit. in loc.*
i *2. Pet. 1. 21.*
k *Iob. 20. 21.*
l *Joh. 1. 6.*
m *Matth. 10. 5.*

n *Vet. poemata*
de corrupto
stat. ecclesia per
hyrcum.

o *Ierem. 23. 21*
p *Phil. 3. 2. 18*
q *Iohn 10. 1.*
r *Matth. 7. 15*

s *Luther &*
Lutymr in loc.
t *Heb. 5. 4.*

u *Anglic. Con-*
fess. art. 23.
Rogers ibidem.
Luther & Ki-
lin in loc.

As Iesus walked.] There be foure sorts of Apostles (as ^g *Hierome* and ^h *Luther* obserue) some be sent only from God, and not by men: immediatly from God the Father, as the ⁱ Prophets vnder the Law; ^k Iesus Christ, and ^l *Iohn Baptist* in the beginning of the Gospell: immediatly from God the Sonne, in his state mortall, as the ^m twelue Apostles: in his state glorious or immortal, as *S. Paul*, *Acts* 9. 15. Other are sent by men, and not by God; as they who being vnworthie both in respect of their bad learning, and worse liuing, croud notwithstanding into the Ministerie, through alliance, fauour, or simonie. Which occasioned one to say that horses are more miserable then asses, in that horses did post ordinarily to *Rome* to get asses preferment.

ⁿ *Cum Iesu Iudas, cum Simone fur Ananias,*
In templo Christi semper sunt quatuor isti.

Other are neither chosen of God, nor called by men, as the false Prophets, of whom it is said in holy scripture, that they ^o runne without a warrant; ^p euill workers, enemies of Christs Crosse, ^q theeuers climbing into the Church at the window, not entring in at the doore, ^r rauening wolves in sheepes clothing. See Gospell on the 2. Sunday after Easter, and 8. after Trinitie.

Other are both elected of God, and ordained by men, as the Bishops of *Ephesus*, *Acts* 20. 28. and other Elders in the Primitiue Church, *Acts* 14. 23. and all orthodoxe Preachers of the word in our age. For as the Gospell and Epistle well accord, *how shall they preach vnlesse they be sent?* No man (although he were more wise then either *Salomon* or *Daniel*) ought to take this honour vnto himselfe, ^t except hee be called of God. I say called of God, either immediatly by himselfe, so Christ here called his Apostles: or else mediately by ^u such as haue publike authoritie giuen vnto them in the congregation, to call and send Ministers into the Lords vineyard, and so Christ at this houre calleth Apostles in our Church, in that the conformable Ministers of *England* are chosen according

according to his word, as we teach against the *Brownists* and *Barronists*; as also canonically consecrated, as wee prooue to the proud pontifician aduersarie. See Doctor *Fulke & Willet in Rom. 10.* *Perkins Treatise of Calling*; *Rogers in Anglican. Confess. art. 23. proposition. 1. & 5.* *Sheldons* motives obseruant, of pontifician spirits, pa. 17. And surely God hath as it were set his hand and seale to the full approbation of our callings, in that hee blesteth our labours in the ministerie for the conuersion of many soules in *England*. For euery learned and industrious Pastor may tell his people which he begets vnto God in Christ, as ^x *Paul* once told the *Corinthians*: *If I be not an Apostle to other, yet doubtlesse I am vnto you; for ye are the seale of mine Apostleship in the Lord.*

x 1. Cor. 9. 2.

[By the sea of *Galile*.] This (as ^y Interpreters obserue) was not the maine sea, but a little creeke only, *The lake Genesareth*, as wee reade *Luke 5. 1.* but it is called a sea, for that the ^z Scripture termeth all gathering together of waters, *seas*: and the sea of *Galile*, for that it bounded vpon the borders of the ^a two *Galilees*. Consule *Plin. hist. lib. 5. cap. 15.* *Ioseph de bello Iudaico, lib. 3. cap. 18.* *Strab. Geogr. lib. 16. pag. 504.*

y *Rabanus apud Thomam. Aretium. Iansen in loc.*
z *Gen. 1. 10.*

a *Maldonat.*

In this lake *Peter* and *Andrew* were fishing, *Tames* and *John* mending their nets. Here I note with *Aretium* and ^b other vnto your comfort, that almightie God is wont to blese men especially when they be busied in their proper element, and well imployed in their owne vocations. An Angell being a messenger of gladnesse, appeared vnto *Zacharias*, ^c as hee executed the *Priests* office before God, as his course came in order. An Angell also deliuered the first ioyous tidings of Christs birth vnto ^d shepheards attending their flocks by night in the field. While *Saul* according to his fathers expresse commandement, fought for asses, he found a kingdome, *1. Sam. 9.* so Christ here seeing *Peter* and *Andrew* not idle, but casting a net into the sea; nor yet ouer-busie, meddling in other mens trade; but only labouring in their owne calling (for they were
fishers)

b *Ardens in loc.*c *Luke 1. 8.*d *Luke 2. 8.*

c *Matth. 9. 38.*
f *Aret. in loc.*

g *Perkins*
creat of Cal.
lings.

h *Plin. hist.*
lib. 29. cap. 6.
i *Colloq. rom. 1.*
pag. 103.
k *Bucan. pref.*
loc. Com.
l *Marullus epi*
gram. lib. 3.

m *Chrys. apud*
Thom. in loc.

n *Ardens.*
Beauxamis.

o *Kiliw.*

p *Chrys. apud*
Beaux. in loc.

fishers) he saith vnto them instantly, *follow me, and I will make you to become fishers of men.* A lasie person is vnfit for the Clergie, for none but ^e *labourers* are sent into the Lo:ds haruelt. On the contrary, the ^f *curious* and ouer actiue spirit is vnprofitable, for he will haue one foot in the Church, another in the Court, and if God had made him a *Tripod*, he would haue had a third in the Campe. *Miles equis*, *piscator aquis*, &c. an hammer is for the Smith, an *Homer* for the Schoole. Let the shoemaker attend his boot, and the fisher his boat. ^g He that comes to the corne heape, the more he openeth his hand to receiue, the lesse he doth hold: so he that enlargeth himself to beare the most offices in a State, the fewer shall he sufficiently discharge. The worme ^h *millipeda* or *multipoda*, though it haue many feet, is of a very slow pace. ⁱ So *Luther* said of *Erasmus*: *Quia vult in omnibus sapere, seipsum decipit.* And ^k *Melancthon* of *Vbiquitaries* in arts, *in omnibus aliquid, in toto nihil scire.* The wittic ^l Poet trimly,

Omnia cum facias, miraris cur facias nil?

(Posthume) rem solam qui facit, ille facit.

Againe, Christ called his Apostles in the midlt of their fishing, ^m that wee might heereby learne to preferre the following of him before the bulinesse of the world: or Iesus happily walked by the sea, for that he did intend to chuse fishers. ⁿ Hereby teaching vs not to shunne, but rather to seeke those places where we may doe good: As the poore cottage, that we may releue the needie: the house of mourning, that wee may binde vp the broken hearted, and remooue the spirit of heauinesse; the dungeon of *Ioseph* and *Daniel*, preaching libertie to the captiues, and opening of the prison vnto them that are bound. ^o *Flecte quod est rigidum, fone quod est frigidum, rege quod est denium.*

The next circumstance to be considered, is the time when, and that (as our Euangelist in the 17. verse) was so soone as Iesus began to preach. For ^p as a King who resolues to make warre against an enemy Prince, chuserh his

his Captaines, and musters his souldiers, and in euery point fits himselfe for the present action: euen so Christ Iesus the King of the Church, intending to cast out of his hold Satan the Prince of this world, calleth his followers, and out of them electeth his Apostles, as chiefe Commanders and Coronels in the very beginning of his preaching, that being trained vp in his schoole, seeing his wonders, and hearing his wisdom, they might bee made fit for that excellent and eminent calling. They were first (as S. Iohn reports) acquainted with Christ, afterward made Disciples, and last of all Apostles. And therefore Christ here saith, *I will make you to become fishers of men.* He saith not I doe now make you: but hauing instructed them all his life, and breathing on them the Holy Ghost after his resurrection, hee speaks in the present, *as my father sent me, so send I you, & goe teach all nations, baptizing them in the name of the Father, and the Sonne, and the Holy Ghost.* And that they might be powerfull and profitable teachers of other, he filled them also with the gifts of the Spirit after such a manner, and in so great a measure, that they *could not but speak the things which they had heard and seene of Christ.* And that not in one corner, or in a few countries onely, but (as it is in the selected Epistle for this day) *their sound went out into all lands, and their words into the ends of the world.* In the beginning they were rude, first Disciples, afterward Doctors, a great while learners afore they were leaders. Hence fathers of the Church are taught not to haue *riges & zepus*, *hastie hands* and ouer easie for admittance into sacred orders without tryall and testimonie, 1. Tim. 3. and the children of the Prophets also may learne to be *swift to heare, slow to speake*, neuer affecting, much lesse ascending *Moses chaire*, before God makes them apt and able to teach as well by their holy conuersation, as wholesome doctrine. For as the weights and measures of the Sanctuarie, to wit, the sicle, talent, and cubite, were of a double bignes to those for common

q John 12. 31.

r Latymers ser.
vpon ihu Gos-
pell.

f Cap. 1. 39.

t For this was
a second cal-
ling, as Euthym.
& Anselm in
loc.

u Muscul. in loc.

x John 20. 21.

y Mat. 28. 19.

z Acts 2. 4.

a Acts 4. 20.

b Aretinus.
Musculus.

c 1 Tim. 3. 22.

d James 1. 19.

e Exod. 30. 13.

f Vatabulum.

not. ad loc.

Exod. ex Iose-
pho.

mon use : so should the vertues in the Ministers of the Sanctuarie be of a sutable size. The which as some Diuines imagine, is implied in the sacrifice for their sinnes, appointed *Leuit. 4.* where the Priests offering is commanded to be as much as all the congregations, a young bullocke without any blemish for the Priest alone, ver. 3. and no more for all the people, ver. 14. See *Benedictus* in the Liturgie, Gospell on Trinitie Sunday, and 8. after Trinitie.

The names of the Disciples heere called, are *Simon, Andrew, Iames and Iohn* : & insinuating that a Preacher of the word must be *Simon*, that is, obedient to the will of God : *Andreas*, a stout man in executing his office : *Iacobus*, a supplanter of vices in his auditorie : last of all, a *Iohn*, ascribing all these good gifts in him vnto the Father of mercies and God of all grace, ^b *vita merito magnus, humilitate infimus.* ⁱ Other asseigne that the foure cardinall vertues are designed by these foure chiefe Apostles, referring Prudence to *Peter*, Iustice to *Andrew*, Fortitude to *Iames*, and Temperance to *Iohn*.

For their number, it is said here, that Iesus called them two and two : first *he saw two*, then *other two* : ^k signifying that as the binarie number is the least, euen so the Church of little beginnings increaseth vntill her number be ^l without number ; ^m as a graine of mustard seede when it is sowed is the least of all seedes, but when it is growen it is the greatest among herbes, and it is a tree, so that the birds of heauen build in the branches thereof. Or two and two, because they were Christs instruments in ioining together two people, the *Iewes* and the *Gentiles*, and so ⁿ making of both one. Or Christ happily would neither elect nor send his Apostles one by one, because woe to him that is alone, Ecclesiast. 4. 10. but by two and two, and those brethren : ^o hereby teaching that Preachers of the word must accord as brethren, of one heart and one soule, Act. 4. 32 hauing one minde in many bodies, *P inter multa corpora non multa corda. Sic vincentes in vnum, et vnum hominem*

g *Anselm. in loc.*
Idem *Robanus apud Thuman.*

h *Hieron. epist. ad Celant.*
i *Remigius apud Thom.*

k *Aretius.*

l *Apocal. 7 9*
m *Mat. 13. 31*

n *Ephes. 2. 14.*
o *Beauxamis. Pontan.*
Kilius. Idem
Hancinius scho-
lij. in *Euthym.*
in loc.
p *Augustin. in Psal. 132.*

hominem faciant, as *Augustine* sweetly. For a brother helping a brother is a very strong castle, and they that hold together are like the barre of a palace.

For their condition : our blessed Sauour (in^r whom are hid all the treasures of wisdom and knowledge) did not chuse the disputants of the world, whose wit was great ; nor the nobles, whose pedigree was great ; nor the Pharisees, whose credit was great ; nor the Priests, whose authority was great : but he called ignorant and ignoble filthers, of little worth and lesse learning, to be the trumpeters of his Gospel, and bel-weatherers of his flocke ; that the ^r foolish things of the world might confound the wise things, and the weak things overthrow the mightie things, and things that are not, bring to nought the things that are. " *Sampson* in slaying a thousand Philistines with the iaw-bone of an asse, was a type hereof (as ^r *Prosper* obserues) insinuating that Christ by the ^r foolishnesse of preaching should confound his enemies, and saue such as beleeeue. Nay Christ chose some notorious sinners for his Apostles, as bloudie *Saul*, and couetous *Matthew* ; that his abundant grace might be manifested in their persons, as well as in their preaching ; demonstrating that in themselves, which is the summe of all their sermons, namely, that *Iesus Christ* came not to call the righteous, but sinners to repentance. This is a true saying, and by all meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners, of whom I am chiefe, *1.Tim. 1. 15*. The greatest Apostle whilome was the greatest oppressor of the Church, a blasphemer, a persecutor, a breathing out threatnings, and slaughter against the Disciples of the Lord : and therefore his auditors might well & credere & credere. grant and beleeeue that Iesus is a sauour of his people. But this extraordinary calling, and singular action of Christ is ^b no patterne for Prelates (as phantasticall spirits imagine) to send into the Ministerie leud and ignorant persons, as if the more faultie were the more fit, and the more sillie the more sufficient : for the

C

same

q *Pro. 18. 19.*
as the *translat.*
Hen. 8.

r *Coloss. 2. 3.*

f *Musculus.*
Beauxam.
Pontan.

t *1. Cor. 1. 27.*
28.

u *Judg. 15. 16*

x *Apud Beau-*
xam. H. r. com.
1. fol. 140.

y *1. Cor. 1. 21.*

z *Math. 9. 13*

a *Act. 9. 1.*

b *Caluin.*
Musculus.

c *Epist. ad Oe-*
anum, tom. 2.

f. l. 322.

d *James 1. 23.*

e *Acts 2. 6.*

f *Acts 4. 13.*

g *Luther, p. 32.*
in loc.

h *Mat. 19. 24.*

i *Luke 14. 18.*

k *Jacob. de Vo-*
r. g. ser. 3. dom. 5
post Trinit.

l *Remig. apud*
Thom. in loc.

m *B. Latimer*
v. l. m. vale.

same Christ by the pen of his Apostle *Paul* in that excellent Epistle to *Timothy* (which ^c *Hierome* calles *speculum Sacerdotij*, as the whole Scripture is ^d *speculum Christianismi*) sets downe these directions for the choice of a Pastour, *hee must be well reported of, euen of them which are without, vnrepreneable, watching, sober, modest, harberous, apt to teach.* And albeit at their first comming (as I haue shewed a little before) these fishermen were rude, yet afterward they were so furnished with all parts of knowledge and varietie of language, that their hearers exceedingly ^e wondered at their wisdom, and ^f knew that they had bene with Iesus.

g Other haue rendred other reasons, why Christ in the beginning of his preaching chose fishermen for his Apostles. As namely, to shew that God is no respecter of persons: as also for that he knew the poore would follow him immediatly, whereas ^h *it is easier for a camell to goethrow the eye of a needle, then for a rich man to enter into the kingdom of God.* For being inuited to the great Supper, he saith, ⁱ *I haue bought a farme, and I must needs goe to see it: or I haue bought five yoke of oxen, and I goe to prooue them, &c.*

Let vs examine now why Iesus called them, and that is that they might be made *fishers of men*: not hunters, but *fishers*. In old time the Prophets and Apostles were fishers, ^k in our time more like hunters, ^l according to that of the Prophet *Jeremy*, *16. 16. Behold, saith the Lord, I will send out many fishers, and they shall fish them, and after I will send out many hunters, and they shall hunt them.* &c. Heretofore the Preachers as fishers inclosed many fish in their net at one draught; but in our age wee resemble hunters, after a great noise, long and loud crying, wee catch either nothing, or else very little. *Ionas* was but one man, and he preached vnto *Ninue* but one sermon, and that a short sermon as touching the number of words; and yet he turned all the whole Citie, rich and poore, prince and people. ^m Wee (God be praised) are many

many preachers, and we preach many sermons, and such as haue a full bite, nipping in uetiuces against sinne; yet England repents not in sackcloth and ashes. John Baptists sermon was short, *Behold the Lambe of God, which taketh away the sinne of the world.* ⁿ S. Andrewes sermon shorter, *We haue found the Messias*: and yet (as we read in the first chapter of Saint Iohns Gospell) Andrew was caught by the one, and Peter by the other. The sermon of S. Peter, Acts 2. was exceeding briefe, yet it caught about three thousand soules: in our time (scarcely one soule taken in many sermons. And the fault is partly the fishers, and partly the fishes, as I haue shewed at large, Gospell 5 Sund. after Trinitie.

I will make you fishers of men] ^o Not of money, as if the sharing of the sheep and fish were the white they should aime at. Antichrist of Rome was not in a pulpit these nine hundred yeeres, and so by consequence succeeds not Peter in fishing with his net: but onely in fishing with his hooke, Matth. 17. where it is said, that Peter cast an angle into the sea, and tooke a fish in whose mouth he found a peece of twenty pence. Such a kinde of fishing the Romane Peters vse; for Pope Leo the tenth exacted so much of the lay-men, and wasted so much of the Churches treasure, that whereas other were Popes no longer then they liued, hee was ^q said to be pope many yeeres after he was dead. Which occasioned a learned ^r Poet to write thus of him:

Sacra sub extremâ si fortè requiritis, horâ

Cur Leo non potuit sumere? vendiderat.

Iohn 22. left behind him (as Petrarcha reports) two hundred and fiftie tunne of gold, in so much that an ^s odde fellow made this iest of him, *Erat Pontifex maximus, si non virtute: pecunia tamen maximus.* Pope Sixtus Quintus (called of Engliishmen in a by-word for selling our kingdom to Philip of Spaine, Six Cinque) through his intollerable couetousnesse left in his exchequer five millions: his successor Gregory the 14. wasted foure of

C 2

n Vide Ferum
de Pontian, in
loc.

o Musculum
in loc.

p Triall of
truth.

q Guicciardin.
hist. lib. 14.
r Actius.
Synecus epi.
gram. lib. 3.

s Codrus P. cens
apud Suttis. lib.
1. de Cat. eccl'es.
cap 4.
t Relat. of reli-
gion in the west
pres of the
world. S. 37.

them

u See D. Snelif.
& relat. of reli-
gion, ubi sup. &
Car. Apo. Cam.
excus. Lutesie
1520. cum pri-
uilegio parla-
menti.

x Pinarelh.

y Tindal. prol.
before the booke
of Numbers.

z Watson
Quod. 1. art. 10.

a Sheldons mo-
tione concerning
the pontifician
spirits, pag. 5.

b Walsingham
Edw. 3. ad ann.
1362.

c Matt. 25. 21

d 1. Pet. 5. 7.

them in tenn moneths and lesse, beside his ordinari re-
uenues, in riot and pompe. The pontificians exceed-
ingly condemne the Protestant Preachers, because be-
ing married & hauing children, they take care to prouide
for their familie: but their ^u own Popes and Prelates are
more greedie to scrape for their bastards and minions,
then our men haue bin to prouide for their honest wiues
and legitimate issue. Happily some men of corrupt
minde among vs, as most among them, enter into the
Ministerie, as ^x *Stratocles* and *Dromocidas* into the Ma-
gistracie, *tanquam ad auream messem*, and so they be sif-
fers of money, not of men; or if they fish after men, it is to
finger their meanes. As the Friars in old time professed
wilfull pouertie so long, y vntill they robbed the whole
world, and became Lords of all. And at this houre the
Iesuities are so couetous, that they maligne all other or-
ders, except the *Capuchin*. And the reason hercof is plain,
^z because the *Capuchin* saith hee would haue nothing,
and the Iesuite would haue all. ^a A wittie Libeller in
Spaine described the *Capuchin* Friars shooting from the
purse, the *Franciscanes* aiming wide of it, and the *Iesuities*
hitting it in the very midst. I haue read of ^b *Urbane*
the fifth, how that when hee was a poore Chaplaine in
the Court of *Rome*, he should vpon a time say to a fami-
liar friend, *If all the Churches in the world should fall at*
once, none of them I thinke verily would light on my head.
After being elected Pope, his old acquaintance told him
at his inthronization, *Once (holy father) you complained*
that you were Parson of no Church, and now behold, God
hath out of the riches of his wisdom and mercie so dispo-
sed, as that all the Churches in the world are committed only
to your charge. Let vs be ^c faithfull in a little, ^d casting
our care on God, who careth for vs. If any forsake with
these Disciples his nets and ship, & *suos & sua*, to follow
Christ, hee shall receiue an hundred fold at this present;
houses, and brethren, and sisters, and mothers, and chil-
dren, and lands with persecutions, and in the world to
come

come eternall life. *Mark. 10. 30.* avarice is a sinne in any man, heresie in a Clergie man.

Fishers of men, in generall (as * *Musculus* obserues) not of great men and learned men onely: for that is *Peters* fault to neglect his cure that hee may follow the Court, as if the soules of poore men in the country were not worthie to be fished for. Not of good men and brethren only, for that is a schismaticall trick, such I trow be caught already; we should therefore rather cast how to cast our net for other. A scabbie sheepe is of the flocke so well as the bell-weather, and because scabbie, wants our helping hand more then the whole.

Fishers of men, not of women only; for that is an hereticall trick, ^f to leade captiue simple women laden with sins, and led with diuers lusts. As *Simon Magus* the first heretike broched his dangerous opinions by the helpe of the strumpet *Helena*; *Nicolas* the founder of the filthie *Famulists* had troupes of women euer accompanying him; *Apelles* had *Philomene* for his mate; *Montanus* had *Prisca* and *Maximilla* women of great birth and opulent estate; *Donatus* had *Lucilla* for his mistresse; *Arius* the Princes owne daughter for his Patronesse, as ^g *S. Hierome* notes in his Epistle to *Cresiphon* against the *Pelagians*. ^h *Postellus* the Iesuite had an old beldame called mother *Iane*, and the rest of that ranke (as the ⁱ *Quodlibeticall* discourse auoweth) haue deluded many young gentlewomen, and deuoured many widowes houses. And this kinde of fishing they learned from Satan himselfe, who did first attempt the woman, and then tempt the man, vsing the wife as a trap to catch her husband. And the reason why the deuill and his agents are fishers of women rather then of men, is because they be lesse able to resist, and more willing to report a new-fangled opinion: in one word, for that their wits are shorter, and their tongues longer.

Fishers of men, not of children, as *Seruetus* absurdly cauilleth: *Ergo*, saith he, Preachers may not baptise little infants. Answer is made by ^k *Caluin* and other, that men

e Com. in loc.

f 2. Tim. 3. 6.

g Tom. 2. f. 253
h Iesuites Cat.
lib. 1. cap. 10.

i Quod. 3.
art. 10.

k In flin. lib. 4.
cap. 16. § 3.

l Matt. 28. 19.

m Joh. 21. 15.

n Matt. 28. 14

o Mat. 19. 14.

heeere signifieth all mankind of whatfoeuer age or sex. Christs commandement is expresse, ¹ *teach all nations, baptising them, &c.* and Mark. 10. 14. *suffer the little children to come vnto me.* There be young ^m *Lambes* in his fold so well as old *sheepe*, ² *it is not his Fathers will that one of these little ones should perish, for* ^o *of such is the kingdome of heauen.* See Melancthon *loc. com. tit. baptis. infant.* Calvin, *vbi sup. in margin.* Master Iohn Philpotts letter concerning this argument *apud Fox* in his martyrdome. *Bucan. loc. com. tit. baptis. quast. 35.*

Little children must be caught and brought vnto Christ, and after these minumes are baptised in the sacred font, they must be catechised and further instructed in the principles of holy religion, that they may know what a solemne vow they haue made by their godfathers and godmothers. And forasmuch as euery man is a Priest and a Prince in his owne house, you must bring vp your children in ^p *instruction and information of the Lord*, drawing them vnto God while they be young, lest afterward being past correction, they say with the wicked in the second Psalm: *Let vs breake their bonds asunder, and cast away their cords from vs.*

q Euripid. apud
Plutarch Com.
de lib. educan.
do.

r Matt. 23. 27

^q *Nisi fundamenta stirpis iacta sint probè,*

Miseros neceſſe est esse deinceps posteros.

The ^r draw-net of the Church incloseth all kinde of fish, and therefore the Preachers are fishers of all sorts of men. None is too good, or too bad, or too rich, or too poore, or too young, or too old to be brought vnto God. I will make you fishers of *men* indefinitely, not of this or that man in particular. *Andrew* must fish for all, especially for such as are committed vnto his peculiar charge. *Alks* 20. 28. *Take heed to your selues, and to all the flocke, whereof the holy Ghost hath made you ouerscers.* Our principall care must be to reduce such as are vnder our proper cure from the sinke and seas of their sin, to righteousness and holinesse, ^r by preaching of the word to draw them out of the shadow of death, out of the pit of ignorance

f Luther.
Aret. us.
Musculus.

ignorance to the marvellous light and sunne-shine of the Gospell. And that we may performe this, it is required on our part that we be painfull, either *casting our nets into the sea*, or *else mending them in our ship*; and skilfull also, that we may know to cast our nets on the^e right side of the ship. *ⁱ Omnis ignorantia mala, Sacerdotis autem, pessima.* The blinde leading the blinde drawes him not out of the puddle, but rather hurleth him into the ditch, *Matth. 15. 14.*

Now the fishers of men for the catching of soules ought to preach and prele two points especially, ^ⁱ repentance and faith. Almighty God himselfe, the first fisher of men, in his very first draught (when the worlds sea was not so tempestuous as it is now) stood vpon these two principally. First, hee rebuked *Adam* for his sinne, that he might repent: and then he shewed how Christ is the propitiation for his sinne, *the seed of the woman shall breake the serpents head*, that he might beleue. The Patriarkes and Prophets vrged these points vnto the men of their age. *John Baptist*, the last of the Prophets, and first of Apostles, a midling as it were betweene both, inculcated often these two, ^ⁱ *repent*, and ^² *behold the lambe of God*. All the sermons of Christ (as our Euangelist reports in the verse before my text) consisted of these two likewise, *from that time Iesus began to preach and say, amend your liues, for the kingdome of heauen is at hand*. If any then desire to know whether the fishers of men haue caught him or no, let him examine his owne heart, whether he be repentant and faithfull. If he feeles sorrow for his sin, and comfort in his Sauour; if he confesse his fault as the^b *Publican*, *O God be mercifull to mee a sinner*: and confesse his faith as ^c *Andrew*: *Wee haue found the Messias*: if crying with teares hee can vnfeignedly say, *Lord I beleue, helpe mine unbeleefe*: it is a manifest argument that the fishers of men haue drawne him out of the dead sea into the land of the liuing, out of the darkewaters into the glorious light of the Sun of righteousness.

^e *Iohn 21. 6.*
^u *Laurent. Pisan. euangel. paradox.*

^x *Melancth. Com. in l. c.*

^y *Gen. 3.*

^z *Matth. 3. 2.*
Marke 1. 4
^a *Ioh. 1. 29. 36*

^b *Iuke 18. 13*
^c *Iohn 1. 41.*

d Ephes. 4. 12.

e Melancthon
in Rom. 10.f See Rogers in
Anglican Con-
fess. art. 23.g Sedul. epist.
lect. prefix apo-
loges. S. Fran-
cisci.h Jo. Serranus
apparat. pag. 14

i Hom. in loc.

k Rom. 8. 30.

l Pontan.

m Marlorat.

Heere the Gospell and Epistle meet againe: Preachers are fishers of men, because men are iustified by faith, and faith commeth by hearing of the word, and the word is brought vnto you by the mouth of the Preachers. And therefore you must honour their holy function, as Gods ordinance for the ^d gathering together of the Saints, and edifying of the body of Christ. Abhorre the positions of ^e Stenckfeldius, ^f Anabaptists, Familists, holding that the word is not taught by the sermons of Peter and Andrew, &c. but only by the reuelation of the Spirit. As also the practises of vncharitable Martinists, Barrowists, Brownists, openly breathing out slander, secretly threatening slaughter against the Disciples of the Lord, making it their greatest vertue to meddle with the Preachers vice: so that whereas Andrew should catch them, it is apparant that they labour principally to catch Andrew. But the best is, in the meane while they lose themselves among themselves, hauing almost as many factions, as there be factions in their seuerall inuectiues. ^g In ista Babyloni secta dissecta, their sects are now so diuers and aduerse, that as ^h one said, *Ligando res non dimitur, sed perimitur.*

The last of all the remarkable circumstances in our text is, how Iesus called his Disciples, and that is, *hee saw them, and saith vnto them follow me, and I will make you &c.* that is, as ⁱ *Ardens* in a short gloss pithily, *Vidu, per electionem: vocauit, per fidem: iussit se sequi, per obedientiam: primum promisit, per obedientia remunerationem.* ^k According to that of Paul, whom he did predestinate, them he called: and whom he called, them also hee iustified: and whom hee iustified, hee also glorified. For faith is a consequent of election, obedience of faith, and remuneration of obedience. He called his Apostles hereby word only, *follow me.* ^l Goe not before me, nor beside me, but come after me, for I am the way, the truth and the life. Where note the ^m power of his word, hee spake and it was done, he called and they came immediatly. But we
reade

reade in the 5. of *Luke*, that he called these by working a wonder also; for whereas they laboured all night and caught nothing, he commanded them to let down their nets, and they tooke such a multitude of fish, that they filled two ships vntill they did sinke. Where Diuines obserue that Christ accommodates himselfe euermore to his present auditors, as hee called the ⁿ wise men of the East, addicted vnto the studies of Astrologie, by a starre: and conferring with a woman of ^o *Samaria*, who came to draw water at *Jacobs Well*, hee tooke occasion to speake of the water of life, saying, Whosoever drinketh of the water that I shall giue him, shall neuer be more a thirst: and in the 6. chapter of *S. Iohns* Gospell, hee did instruct the *Capernaits* who followed him only for loaues, by a similitude taken from bread and meat, willing them to labour for the true bread of heaven, and for the meat that endureth vnto euerlasting life. By whose example fishers of men are taught to become *p as weake to the weake, that they may winne the weake: being all things to all men, that by all meanes they may saue some.*

Hitherto concerning the calling of *Simon, Andrew, Iames and Iohn*. Let vs now come to their comming. *Simon and Andrew straight way left their nets, Iames and Iohn immediatly left their ship, and their father, and followed him.* They came *straight way*, without ^q inquisition or ^r delay, considering only who called, and not disputing why hee called. And they came willingly without any grudging or griefe, *leaving nets, and ship, and father, and all things of the world, to follow Iesus*, whose kingdome was not of ^t this world, whose pouertie was so great, that hee was borne in ^u another mans house, and buried in another mans ^x tombe, as not hauing ^y wherein to rest his head. ^z They forsooke all that little they had, and all the great things they desired to haue. They did not ^a abandon vtterly their estate (for *S. Peter* afterward vsed his nets and followed his trade, *Iohn 21.3.*) but they so subdued their will vnto Gods will, as that they counted

n *Matth. 2.*o *Iohn 4.*p *1. Cor. 9. 22.*q *Arctim.*r *Muscuius.*s *Matth. 19. 27.*t *Ioh. 18. 36.*u *Luke 2. 7.*x *Matth. 27. 60.*y *Matth. 8. 20.*z *Aug. ep. 89.*a *Coictan.*

Musculus.

Arctim. in loc.

b Philip. 3. 8.

c Epist. ad

Pammar. sim. 1

fol. 166.

d Rom. 10. 12.

e Ephes. 3. 20.

f Ardens.

g Act. 1. 21.

h Rom. 8. 35.

i 1. Cor. 11. 1.

k Hieron. in

Matt. 20. &

Mat. West. ad

an. 95.

l Baronius an-

nal. tom. 1. ad

an. 92.

all things^b losse to winne Christ. *Apostoli* (quoth ^c *Hierome*) *quantum ad diuitias nihil, quantum ad voluntatem, totum mundum pariter reliquerunt.* Iesus euery day calleth vs vnto him, either by the good motions of his spirit, or by his word in the mouth of his Preachers, or else by strange iudgements, or extraordinarie mercies. And therefore let vs, I beseech you, forsake the vaine pompe of the world, the carnall desires of the flesh, and all other nets and lets whatsoeuer hindering our comming, that wee may follow him immediately. For if the Disciples heere followed him in his humiliation and pouertrie; what a sinne, yea what a shame will it be, not to follow him now, sitting at the right hand of God in the heauen of heauens, a Lord of Lords, higher then the highest, a King of glorie,^d rich vnto all that call vpon him, ^e able to doe for his follower exceeding abundantly aboue all that they can aske or thinke.

These followed
him^f in

Bodie, being ^g conuersant with him, and witnesses of all hee did and said.

Minde, for nothing could^h separate them from the loue of Christ.

Life, learning of him to bee meeke, and mercifull as he was mercifull, exhorting their auditors to beⁱ followers of them as they were followers of Christ.

Death, for as he suffred on the Crosse to make their peace: so *Peter* and

Andrew were crucified, and *Iames* slaine with the sword in his quarrell, and *Iohn* (as wee finde in Ecclesiasticall historie) was by the commandement of the tyrant *Domitian* cast in *feruentis olei*^k *dolium*, or as other,^l *solium*, into a vessell or bath of hot boiling oile, from which he was notwithstanding by Gods hand deliuered miraculously without any hurt. Though happily neuer occa-

sion

sion shall be giuen vs to die for the Lord, yet let vs fo
follow him in our liues and in our loues, as that we may
die in the Lord. Let vs ^m mortifie our earthly members,
our feet, that we ⁿ stand not in the way of sinners ; our
eies, that wee may not delight in vanities, or wantonly
° behold a woman: our hands, that we may ^p labour and
worke the thing which is good : our mouth, that it bee
not full of ^q curting and bitternesse: our hearts, that they
be not exercised with ^r auarice : that forsaking our selues
to follow him only, which is our saluation : as we ^s suffer
with him, euen so wee may be glorified together with
him. Amen.

Almightie God, which didst giue such grace
vnto thy holy Apostle *S. Andrew*, that hee
readily obeyed the calling of thy sonne Iesus
Christ, and followed him without delay :
grant vnto vs all, that wee being called by
thy holy word, may forthwith giue ouer
our selues obediently to follow thy holy
commandements, through the same Iesus
Christ our Lord.

m *Coloss.* 3. 5.
n *Psalm.* 1. 1.

o *Job* 31. 1.
p *Matth* 5. 28.
q *Ephes.* 4. 28.
r *Psalm.* 14. 6.
s *2. Pet.* 2. 14.
t *Rem.* 8. 17.

The

The Epistle, E P H E S. 2. 19.

*Now are ye not strangers, nor forreiners, but citizens
with the Saints, and of the household of God, &c.*

THis Epistle sets down the most happy condition of all such as truly beleeue :

1. Priuatiuely, shewing what they are not in the 19. verſe. *Now are yee not strangers, nor forreiners.*

2. Positiuely, describing *Ciue.* in the rest of the text, *Howſe.* what they are, namely, *Temple.* Gods

t 1. Pet. 2. 5.

Of which heavenly building the

Materials, are ^tliuely stones, all Gods elect, *built together to be an habitation of God.*

Foundation, is *Iesus Christ himſelfe.*

Builders, *Apoſtles and Prophets.*

Properties, are to be *built together,* &c. answering 3 three properties of the Church in the Creed. *Holy, a temple of the Lord, an habitation of God.*

Catholique, all the building, &c. knit in a communion, coupled together and built together.

u In Pſaim. 1.

Now ye are not strangers] As ^u *Augustine* ſaid, it is one thing to walke in the law, another thing to liue vnder the law: ſo likewiſe there is difference between being in grace, and vnder grace. Many men in our time who receiue the Goſpell of God in ^x vaine, liue vnder grace but not in grace: many Prophets and holy Fathers in old time liued in grace, but not vnder grace. For (properly) to liue vnder grace is oppoſed vnto the ſtate of the law, to liue in grace is oppoſed vnto the ſtate of ſinne.

x 2. Cor. 6. 1.

The

The men of *Ephesus* and other Gentiles in time past vnbeleeuing, were neither in grace, nor vnder grace : not in grace, for in walking according to the course of this world, and in fulfilling the lusts of the flesh, and will of the minde, they became dead in sinnes : not vnder grace, for they were without Christ, aliens from the common wealth of Israel, and strangers from the covenants of promise, hauing no hope, and without God in the world, as our Apostle disputes in the former part of this Chapter. But now (saith he) God which is rich in mercie, through his great loue, wherewith he loued vs euen when we were dead in trespasses, hath so quickned vs in Christ Iesus, that we be both vnder grace, released from the^y condemnation of the law; and in grace, deliuered from the^z dominion of sinne. We which once were farre off, are made neere to God and his people, not any longer strangers or forrainers, but fellow citizens with the Saints, of Gods household, yea Gods house. ^a Wherein our Apostle doth allude to the goodly buildings of the terrestriall *Hierusalem*, in which all the whole Citie was faire, the Kings house fairer, the Temple fairest of all. And so by these three, wherof one doth excell another, he describes the blessed estate of *Hierusalem* which is ^b aboue.

The materials of this high and holy building are Gods ^c elect, ^d as well his seruants on earth, as Saints in heauen. His elect in the militant Church are called by *S. Peter*, liuely stones, or (as ^e *Hierom* reades) liuing stones. A materiall house consists of blockes, and stockes, and other senselesse stuffe : but all the parts of the mysticall house, built vpon the foundation of the Prophets and Apostles, are moouing and free stones, in that they be ^f quickned by God, and ^g liue by faith in his sonne. And this their faith is not dead, but liuely, working by loue, *Galat. 5. 6.* ^h For as in other buildings one stone lieth vpon another, and all vpon the foundation : euen so in the spirituall house, Christians ⁱ beare one anothers burthen, and Christ as the chiefe stone beares all. *Unusquisque & portat alterum, & portatur ab altero*, quoth ^k *Gregory*. The whole

^y *Rom. 8. 8.*

^z *Rom. 6. 14.*

^a *Zanchinus.*

^b *Galat. 4. 26.*

^c *Aretius.*

^d *Zanchinus.*

^e *Com. in cap.*

^{28.} *Ezechiel.*

^f *Ephes. 2. 5.*

^g *Galat. 2. 20.*

^h *Vide Lorin.*

in 1. Pet. 2. 5.

ⁱ *Galat. 6. 2.*

^k *Hom. 13. in*

Ezechiel.

l *Serm. 22. de*
verb. Apostoli.
m *Luther. in*
Gal. 6. 2.
n *Lib. de vitis*
patrum.

o *1. Cor. 12. 21*

p *Coloss. 3. 12.*

q *Acts 4. 32.*

r *Phil. 2. 2.*
s *Anselm.*

t *Lombard.*

u *Zanchius.*

x *Matth. 24. 5*

y *Augustin. de*
Ciuit. lib. 5.
cap. 8.

z *Acts 3. 18.*

whole building is so compact, as that euery one beares another, and is borne of another. As for example, the rich and the poore man are thrust and piled together in Gods house, the poores burthen is his beggerie, the burthen of the rich is his ouergrown estate. Wherefore the poore lieth on the rich, and the rich is content to sustaine the poore; the rich hath his burthen lessened by giuing, and the poore his burthen lessened by taking, and so saith ¹ *Augustine* they beare one anothers burthen. A Christian must haue ^m strong shoulders, and mightie bones, that he may beare flesh, that is, the weaknesse of his brethren. It was excellently said of ⁿ one, when it was told him how his brother had committed a foule fault: *He fell yesterday* (quoth he) *and I may fall to day.* The peble may not enuie the marble, nor the marble despise the peble: the pinne in the Temple serues for vse so well as the pinnacle: ^o *The eye cannot say to the hand, I haue no need of thee: nor the head to the feet, I haue no need of you.* So that euery liuing stone must ^p put on tender mercie, kindnesse, humilitie, meeknesse, long suffering for bearing one another, and forgiving one another, of one ^q heart. and of one soule, of one ^r accord, and of one iudgement. Thus all such as are truly faithfull, at ^s *tempore fidei*, from the beginning of their faith, and first embracing of the Gospell, are translated out of ^t *Babylon*, and made citizens of *Hierusalem*, euen walking and working stones in the building of Gods house.

The next point to bee discuffed is the foundation of the Church, and that is not *Peter* alone, nor yet *all the Prophets and Apostles* jointly: but *Christ Iesus himself.*

^u Nor the Christ of *Arius*, or the Christ of *Marcion*, or the Christ of *Legat*, or any false Christ, albeit there be ^x many such in the world: but onely the true Christ of the Prophets and Apostle, I say that Christ only which is ^y *velatus in veteri testamento, reuelatus in nouo*, promised by the mouth of all the ^z Prophets in the old Testament, and preached of all the blessed Apostles in the

new.

new. So the Doctors expound my text, *built vpon the foundation of the Prophets and Apostles*, ^a that is, vpon Christ, as being the foundation of the Prophets and Apostles, vpon the foundation which is laid by their ^b doctrine, as ^c S. Ambrose plainly, *super nouum & vetus testamentum*, vpon the contents of the two Testaments, the summe whereof is nothing else but Christ crucified, as being the head corner stone, ^d *lapis summus & imus*, euen the first and the last stone, the beginning and ending, *Apocal. 1. 8.* ^e by whom the Church is founded and finished. In ^f other buildings the foundation is lowest in the ground: but the foundation of *Hierusalem* above, *Galat. 4. 26.* descending downe from God out of heauen, *Apocal. 21. 2.* is higher then the highest, *Ecclesiast. 5. 7.* As *Aristotle* said, a man is *arbor transuersa*: so we, that the Church is *domus transuersa*, an house turned vpside downe; for that Christ is both a rocke on which his Church is founded, and a chief or head corner stone, in whom *all the whole building is coupled together and groweth*, &c. ^g other foundation can no man lay, then that which is laid, which is Iesus Christ, a ^h tried stone, a precious stone, a sure stone.

This doctrine confutes the Papists, holding that *Peter* is the rocke on which the Church is built, for that vpon the confession of ⁱ *Peter* (*thou art Christ the sonne of the liuing God*) our blessed Sauour said, *thou art Peter, and vpon this rocke will I build my Church.* Answer is made, that *Peter* in making this confession, *thou art Christ*, either spake ^k *pro ceteris*, or ^l *pro ceteris*, as prolocutor or ^m mouth of the rest. And therefore whatsoeuer in that place was promised vnto *Peter*, appertained to the whole Colledge of Apostles, as *Origen hom. 1. in Mat.* the words spoken to *Peter* are common to all. If wee confesse with *Peter*, & *nobis datur tu es Petrus, petra enim quisque Christus discipulus est.* And ⁿ S. Hierome: *Petra Christus est, qui donauit omnibus Apostolis ut ipsi quoque petre vocentur, eniuere ergo tu* (saith ^o *Ambrose*) *ut sis petra*: for euery

a Lombard.

Anselm.

Caietan. in loc.

b Calvin.

Beza.

Piscator.

c In loc. *Jdem*Aqui. & p. *fil.*

mai. r in loc.

d Anselm.

Aretius.

Zanchius.

e Hierom. ex-

posit. 2 in loc.

f Aquin.

g 1. Cor. 2. 11.

h Eys 28. 16.

i Mat. 16. 16.

k Ambros. li. 6.

in Luc. cap. de

interrogatione

1 su.

l Augustin. ser.

13. de verb.

a in secund. m

Matth. Idem

Lyra in Mat.

16.

m Chrysostom.

55. in Matth.

n Com. in

Amos. 6.

o Pbi supra.

p *Vbi supra.*

q *Anselm.*
Hugo.
Dion. Carthu.
Firm.
 Suarez in
Matth. 16.
r Hieron.
Caluin
Arctim.

f *Ierem. 1. 9.*

t *Lyra in 1.*
Ierem.
u Zanchinus in
l. c.
x 1. Cor. 3.

y *Marlorat in*
1. Cor. 3. 12.

euery confessor is a *Peter*, and euery *Peter* a liuing stone in the building of Gods house. Touching the words, (*upon this rocke will I build my Church*) *p* *Augustine* the most accurate Doctor expounds them thus: *Super hanc Petram quam confessus es, super hanc Petram quam cognovisti, dicens, tu es Christus filius Dei vivi, adificabo ecclesiam meam, id est, super me ipsum adificabo ecclesiam meam: super me adificabo te, non me super te.* So the Papiſts owne Writers, *upon this rocke*, that is, I will build my Church vpon my selfe the Sonne of the liuing God. See Gospell on *S. Peters day*.

Again, this sentence (*Christ is the foundation of the Prophets and Apostles*) ouertthroweth (as *r* Interpreters obserue) *Marcion* and other heretickes, affirming that two sundrie disagreeing Gods are Authors of the two Testaments. As if one God were preached in the Gospell, and another in the Law: whereas one and the same Christ is the very center of both, at which all the Prophets and Apostles aime principally.

The builders of Gods house, *are the Prophets and Apostles*, and all their lawfull successours the Ministers and Preachers of the word. Behold, saith the Lord to *Ieremie* the Prophet, *I haue put my words in thy mouth, I haue set thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, and throw downe, to build, and to plant.* *r* That is, to roote out vice, to plant vertue, to *r* destroy the dens of Satan, and build vp Gods temple, to throw downe the kingdome of Antichrist, and to set vp the kingdome of Christ. And so ** Paul* calls himselfe a skilfull Architect, or a cunning master builder laing the foundation, and hee saith of other Preachers of the word, that they build vpon his foundation *gold, silver, precious stones, &c.* *y* that is, doctrines and exhortations answerable to the foundation, and worthie of Christ. In a word, that the Pastors are Gods labourers, and the people Gods building, *1. Cor. 3. 9.* it is true that Christ himselfe is the chiefe builder, as hee saith in the Gospell

^a Gospel (*upon this rock will I build my Church*) he builds (as it is in our text) *through his holy spirit*, verſ. 22. yet hee doth vſe *Prophets, and Apoſtles, and Euangelists, and Paſtors, and Teachers*, as vnder-workmen for the gathering together of his ſaints, and edification of his Church, Ephel. 4. 11. 12.

^z Mat. 16. 18

The tooles or instruments which Apoſtles and Preachers vſe toward this worke, are the Word and the Sacraments eſpecially. For ſo the Lord of theſe labourers hath appointed, ^a *Goe teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt*. His word is his power to bring his elect to the foundation, and to build them vpon the foundation. His Sacraments are (ſaſnings as it were) to ſtrengthen and confirmethem after they be laid in the building, that they fall not away, but grow to an holy temple of the Lord. Our doctrine muſt be according to the ^b analogie of faith, our exhortation according to the rules of good life : the Bible (which is our lanterne and our guide) furniſheth vs with both, and therefore wee muſt euer build *upon the foundation of the Prophets and Apoſtles*.

^a Mat. 28. 19

^b Rom. 12. 6.

Befide theſe tooles, a Miniſter ought to further Gods building with heartie ^c praier and good example. ^d Bellarmine ſaid of Erasmus falſely, that he was but halfe a Chriſtian : but it may be ſaid of a lewd Paſtour truly, that he is but halfe a Preacher: he may peraduenture pull downe more building in one weeke with his bad life, then he can ſet vp againe in a whole yeere with his great learning. ^e Seneca thought it impoſſible that any body ſhould at one time be both a good man and a good captain: but a Clergie man is not a good Paſtor, vnleſſe he be a good paterne. God defend me and mine from a mangie Phyſitian, a ragged Alchimiſt, and a diſſolute Diuine. If thou be a preſident of godlineſſe to thy people, pray to the God of all grace that you may ſo remaine : if you ſometime were, and are now fallen, returne : if you neuer were, repent: if you neuer will be, periſh.

^c Zanchius.
^d De verb. Dei,
lib. 1. cap. 9.

^e De benefic.
lib. 4. cap. 37 ex
ſententia Phil.
lip Macedon.

f Aretiu.
g Caluin.

h Zanchinu.

i Dum enim
crescit tem-
plum Dei, fit;
Occumen, in loc.
k Caluin.
Marlorat.
l 2. Cor. 6. 16.

m 1. Cor. 6. 19.

n Primasius in
loc.

o Psal. 32. 7.
p 1. Cor. 3. 30.

rish. *Nam à Deo separabitur, qui à diabolo superabitur.* Concerning the properties of the Church; it is *built together* in such a^f due proportion and concinne & symme-
trie, that euery part is content to keepe his ranke, and
performe his function without any faction. It is a *body*
fityly ioined together, and compacted by that which euery ioint
supplieth, &c. Ephes. 4. 16. See Epistle 2. Sund. after Epi-
phanie. It is *built together*, in respect of her^h vnion with
Christ the head corner stone: and *coupled together*, in re-
spect of her communion with the members. See *Com-*
munion of Saints in the Creed. And being thus inserted and
built on Christ, it liueth and groweth from grace to
grace, ⁱ till it become an *holy Temple to the Lord.* The
which^k Interpreters vnderstand of euery singular part,
so well as of the whole body: for euery Christian is an
habitation of God. If thou be then a consecrated Chappell
vnto the Lord, how darest thou commit Idolatrie which
is against the first table? ^l *What agreement hath the temple*
of God with Idols? Or how darest thou commit adulterie,
which is against the second table, ^m *Know yee not that your*
body is the temple of the holy Ghost, and that God is to bee
glorified in your spirit and in your body? will you then take
the members of Christ, and make them the members of an
harlot? God forbid. Euery liuing stone that is built vpon
the foundation of the Prophets and Apostles is holy.
ⁿ *Lapides in templo sancto non possunt esse non sanctificati.*
The temples of God are holy, both in regard of their
righteousnesse imputed, in that their vnrighteousnesse is
^o forgiven, and ^p Christ himselfe made their holinesse:
and in regard of sanctification and righteousness inher-
ent, for that being deliuered out of the hands of all their
enemies, they serue God in holinesse and righteousness
all the daies of their life.

The

The Gospell. I O H N 20.24.

Thomas one of the twelue, which is called Didymus, was not with them when Iesus came, &c.

This Scripture } Dialogue, *Thomas one of the twelue,*
consists of a } &c.
Epilogue, *Many other signes truly did Iesu, &c.*

The Dialogue is between a weake sinner, and a meeke Sauour. And according to these two principall persons, it hath also two principall parts : one concerning *Thomas*, and another touching *Christ*.

In *Thomas* obserue his } Faults, which are two :
1. His absence from the meeting of the other Apostles.
2. His incredulitie, not beleeuing the resurrection of *Christ*, occasioned by that absence.
Faith, *My Lord and my God.*

That other part concerning *Christ*, is a relation of his second appearing vnto the blessed Apostles after his rising againe from the dead.

And heerein is set down } 1. What he did : *After eight daies he came againe, &c.*
1. To the whole companie :
Peace be to you.
2. To *Thomas* in particular :
Bring thy finger hither, &c.
2. What he said, } 3. In conclusion, to him, and them, and vs, and al; *Blessed are they that haue not seen, and yet haue beleued.*

q Cap. 18. vers.
25. 27.

r Vide Augu-
stin. hares. 38.
& Epiphani.
hates. 59.
f Bellarmin. de
Iustificat. lib. 4.
cap. 13. & Al-
teinsiaic. lex.
verb. opus su-
pererogati.

t Harding con-
fute. of Iewel A-
polog. part. 2.
cap. 3.

u Bellarmin. de
Rom pon. lib. 4.
cap. 3.

x Iacob Greiser.
respon. ad The-
ses. Hun. pag.
147.

y Hosius apud
Iewel pref. de-
fen. apolog.

z 1. Ioh. 1. 8.

a Prou. 24. 16.

b Apud Iewel
in apol. f. l. cm.
Hieron. epist. ad
Celant. Tom. 1.
fol. 109.

c Apud Iewel
apolog. part. 3.
cap. 7.

d Com. ad Cler.
Cantabrig.

In that our Euangelist hath set downe the fall of *q Peter*, and fault of *Thomas*, wee may learne that euen the most holy men are but imperfectly perfect in this life. The Pontificians are true *Donatists*, and as it were the very spawne of the *r Cathari*. For is any man so great a Puritan as the Papist, highly conceiting that he can obserue all the commandements of God, and more then euer he commanded, as the precepts of the Church, and Euangelicall counsels, and so do works of supererogation? or is any so great a Puritan as the Pope, who maketh himselfe a God in greatnesse, and a God in goodnesse? a God in greatnesse, in that his vnlimited authoritie doth difference with the lawes of God in this world, and alter his iudgements in another, hauing power *terrestriall*, in vsurping the *t* whole world for his Diocesse: *supernall*, extended to heauen in canonizing Saints: *infernal*, extended to hell in freeing soules out of Purgatorie: a God in goodnesse, for he cannot as Pope, *u* *quatenus Papa*, erre in doctrine, and hee may not betold of his errors in manners: his holinesse is holy *x* *si non sanctitate propria, sanctus tamen sanctitate officij*. *y* Whether the Pope be *Iudas*, or *Peter*, or *Paul*, thereof God neuer bade vs be carefull: onely this, that he sitteth in *Peters* Chaire, shall be sufficient for vs. *z* If wee say wee haue no sinne, wee deceiue our selues, and truth is not in vs. Euen the *a* iust faileth often, and the godly Fathers euermore complained of the corruptions in their age. *b* *Tertulian* said, *O nos miseros, qui Christiani dicimur hoc tempore, gentes agimus sub nomine Christi*. *c* *Gregorie Nazianzene* speaketh thus of the pitifull estate of his owne time: *Wee that are Christians, are hated of the Heathen for our owne vices sake, we are now become a wonder not onely to men and Angels, but euen to all the wicked and ungodly*. More lately *Guernara*: The Philosophers beleeued as Paganes, but liued as Christians: whereas we (quoth he) *beleene like Christians, but liue like Paganes*. Honoured *d Whitaker*, examining the dissolurenesse of al degrees in England, cried out

our in exceeding great passion, *Aut hoc non est euangelium, aut nos non sumus euangelici.* The reuerend^e Deane of Worcester, as yet more fully, *The fatall miserie of these latter daies*, hath made nothing good but in shew, nothing true but in opinion; when for iustice betweene kingdome and kingdome, *the longer sword hath cutt vpon the law of nations*; and for iustice betweene subiects vnder the same gouernment, *lawes are lost in the cases of the law*; and for the preseruer of all both truth and iustice, *religion it selfe is in a manner lost in the questions of religion.* Of all men Christians are the best, of all Christians vndoubtedly the primitiue professors, of all the primitiue professors Christs owne Disciples; of all the Disciples his chosen Apostles, and yet these men were but men, subiect to manifold sinnes, albeit they were Saints, and their infirmities are recorded in holy Bible, partly for the glorie of God, and partly for our good. For Gods honour, that his sauing health might be knowne vpon earth, and the riches of his mercie shewed in pardoning offences: according to that of ^b *Dauid, Against thee (my God) haue I sinned, and done this euill in thy sight, that thou mightest be iustified in thy saying.* In what saying, I pray, but in this, and the like, ⁱ *where sinne abounded, there grace superabounded.* Againe, the sinnes of the blessed Apostles are registred in the Gospels historie for our good, ^k that wee might neither presume, nor yet despaire: not presume, for we may feare falles, if these had their slips: not despaire, because Christ forgot and forgauē *Peters* blasphemie, the proud ambition of the sonnes of *Zebedee*, and heere *Thomas* his incredulitie, speaking so mildly, working so mercifully with him, as that his sore was made his salue, his vnbeleeuing at the first occasioning greater faith in him afterward.

^l *Memento peccati, vt doleas:*
Memento mortis, vt desinas:
Memento diuina iustitie, vt timeas:
Memento misericordie, ne desperes.

e Doctor Erdes
 ser. difference
 betweene good
 and euill.

f Pontan.
 g Psal. 67. 2.

h Psal. 51. 4.

i Rem. 5. 20.

k Melancthon,
 Culman.

l Petrarcha de
 remedys lib. 1.
 d. alog. 8.

m Mat. 10. 17

Mark 10. 32.

Luke 18. 31.

n Mat. 26. 32.

o Maldonst.

p Culman.

Kilins.

q Mat. 18. 20.

r Exo. 16. 27.

s De ascens.

ser. 6.

t Exod. 3. 5.

u Luke 2. 46.

x Pontan.

Hitherto concerning the linnies of godly men in generall. I come now to *Thomas* his faults in particular, and they be principally two. First, his absence from the meeting of the Disciples, according to the tenour of our Text, *Thomas one of the twelve, was not with them when Iesus came.* Christ had ^m often foretold his Apostles, that he should be put to death, and that he should rise againe the third day from the dead: and therefore a little before his passion he made promise to them, ⁿ *after I am risen againe, I will goe before you into Galile.* Now then according to this word (as wee read in the former part of this Chapter) euen the same day wherein hee rose againe, hee came *when the doores were shut into the place where the Disciples were gathered together, and stood in the middes, and said to them, peace be unto you:* But *Thomas*, either vpon supine negligence, or ^o cowardly feare, being absent from their assembly, lost the sight of his Saviour. Wherefore let vs (I beseech you) be diligent in frequenting the congregation of the faithfull, especially on the Lords day, ^q *for where two or three are gathered together in Christs name, there Christ is in the mids of them,* and saith as here, *peace be unto you.* ^r They who gathered Manna alone, lost their labour, and found nothing. *Falleris sancte Thoma, falleris, si videre dominum speras ab apostolorum Collegio separatus, non amat veritas angulos, sed stat in medio, &c.* saith ^s Bernard. Thou art deceiued *Thomas*, exceedingly deceiued, if thou thinke to see Christ out of the Church and Colledge of Apostles. He lurkes not in the dennes of the wicked, but stands in the mids of the godly, appearing in ^t holy ground, found in the ^u Temple, seen among the Disciples.

The second fault of *Thomas* arising from the ^x former, is incredulitie, for his absence from the Disciples assembly, was the cause hee saw not Christ, his not seeing of Christ occasioned vnbeliefe, and then his vnbeleueing heart breakes forth into malapert words, *except I see in his hands the print of the nailes, &c.* I finde that some

Writers

Writers haue much excused this fact of *Didymus*, as *I* *Cy-
ril*, who thought he spake not thus out of incredulitie,
but out of a sudden passion, as being extremely greeued
for that he lost the sight of his Sauour, and almost out
of hope that hee should euer see him againe, because
Christ had said, *a little while and ye shall not see me, for I
goe to my Father.* And *a* *S. Augustine* saith also, that these
words of *Thomas* argue not a denying, but a doubting
only: *Vox inquireris est, non negantis; dum hoc dicit, do-
cetur voluit, confirmari desiderauit.* And *b* *S. Ambrose* most
expresly, that *Thomas* doubted not of Christs resurre-
ction, but of the manner of his resurrection onely: *Non
de resurrectione Domini, sed de resurrectionis qualitate vi-
detur dubitasse.* This I confesse is a charitable constructi-
on of those holy Fathers, extenuating rather then aggra-
uating the sinnes of others, especially the godly. But
Christ himselfe, being truth it selfe, reprehends in our
Text *Thomas* incredulitie, be not faithlesse, but faithfull:
and therefore *c* *that which is crooked can none make strait.*
This fact then of *Thomas* is a fault, and it is amplified
heereby three circumstances especially.

1. That he was one of the twelve. Not to beleue the
resurrection of Christ is a sinne in an ordinary Christian,
in a Disciple yet greater, but in an Apostle *d* so well in-
structed, and so well beloued, it was greatest of all.

2. For that hee gaue no credit to the report of his fel-
low Disciples, although his Master had often said, *e* *hee
that despiseth you, despiseth mee.* Moreouer, they were
the *f* greater part of the companie, tenne against one, and
each of those tenne had receiued afore the Holy Ghost,
Ver. 22. and concerning the present businesse, had heard
and seene more then he, Ver. 20. 21.

3. For that hee did vent his incredulous thought in
such a bold and peremptorie stile, *except I see in his hands
the print of the nyles*, nay that is not enough, *except I
feele the print, except I put my finger into the print of the
nyles*, euery one being so bigge as my finger: *except I*

y Apud Alal-
domas. in loc.

x Ioh. 16. 16.
a Ser. 156. de
temp.

b Lib. 10. in
Luc. cap. 24.

c Ecclesiastes
1. 15.

d Pontan.

e Luc. 10. 16.

f Iansen.

g Maldonat.

h 1. Cor. 2.14

i Luk 24.11.

k Euthym.
Euseb. Emisen.
Lansen in loc.l Augustin ser
146.155.161.
de temp.
Ambro. in Luc.
lib. 10 cap 24.
Greg. in euan-
gel h. m. 26.
Bernar. hom. 2.
de beat. & virg.
Idem Cyrilus.
Gaudenius.
Leonius apud
Maldonat. in
loc.

thrust mine hand into his side, and search his wound so great as mine hand: except with hand and finger I measure both, and finde by due proportion that they are the same, I cannot beleue; nay the truth is, *I will not beleue*. From hence then obserue, that the ^a naturall man (if Christ once leaue him) is not able to discern the things of God, especially that hard article concerning the resurrection: it seemeth as a fained thing to such as with their senses only seeke their Sauiour.

Thus much of the fault, I proceed now to the faith of *Thomas*. And heere the Doctors haue moued a double doubt.

1. Whether *Thomas* did touch the wounds of Christ or no.

2. Whether his speech, *my Lord and my God*, were an exclamation, or an acclamation.

For the first, it is thought by ^k some, that hee did not touch the wounds of Christ, and that for these two reasons: especially: First, because Christ saith in the 29. verse, *Thomas, because thou hast seene me, thou hast beleued*: and not, because thou hast touched me. Secondly, for that it is probable that *Thomas* hearing his masters voice, and seeing his countenance was abundantly satisfied without any further enquire. But these obiections in the iudgement of the most ^l ancient and best learned expositors are very weake, because Christ in the 27. verse saith expressly, *put thy finger hither, and see mine hands*, &c. What (as *Augustine* disputes in 121. tract. in Ioan.) had *Thomas* his eies in his fingers? if not, then seeing in that text is nothing else but touching, *put thy finger and see*. For seeing is attributed to all the senses: *Audi & vide quàm bene sonet*: Heare and see how trimly the bells ring. *Olfac & vide quàm bene oleat*: Smell and see how sweet the flower is. *Gusta & vide quàm bene sapiat*: Taste and see the pleasantness of the fruit. And so *Tange & vide, touch and see, reach hither thine hand, and thrust it into my side*.

For

For the second arguments, albeit happily *Thomas* at the very sight of his master instantly became satisfied in himselfe : yet that euery scruple might be remoued out of his and our minde., our blessed Sauour suffered his glorious bodieto be touched, as *S. Iohn* in his^m first Epistle, *That which was from the beginning, which wee haue heard, which we haue seene with our eyes, which we haue looked upon, and our hands haue handled of the word of life.*

m Ca. 1. ver. 1.

Yea but Christ said in this Chapter at the 17. verse to *Mary Magdalene*, *Touch me not, for I am not yet ascended to my Father* : is it likely that *Thomas* obtained more fauour then *Mary* so dearely beloued of the Lord ? Diuines answer this obiection diuersly : First, our Sauour did not forbid all touching simply, butⁿ immoderate embracing only : for *Mary Magdalene* and other holy women with her touched his feet, *Matth. 28. 9. They tooke him by the feet, and worshipped him.* It is plaine then that *Mary* was suffered to touch and onely forbidden when she did it too much. Secondly, *Mary* beleueed the resurrection of Christ, and^o therefore had no such need to touch him as *Thomas* had. Thirdly, Christ did intimate that his body being now glorified, he was not any longer to be respected carnally, but onely to be touched P^r spiritually with the finger of faith ; according to that of ^q *Paul*, *If ye be risen with Christ, set your affections on things which are aboue, not on things which are on the earth.* And lastly, there is an euasion in the text, *Touch me not, for I am not yet ascended to my Father, but goe to my brethren, and say to them, &c.* ^r As if Christ should say, you need not be so fond, and forward in touching mee now, for I meane not as yet to depart from you, but goe tell my brethren that I am risen againe from the dead, and then both they and you shall further handle and seeme. For so we finde, *Luk. 24. 39. Behold mine hands and my feet, for it is I myselfe ; handle me and see : palpe & uide-te,* see with your fingers that it is I. This exposition is proper and pertinent, and therefore notwithstanding the former

n Calvin.

o Marlorat.

p Aretius,
q Colog. 3. 1.

r Bellarmine. de
sacram. Eucharist. lib. 1.
c. p. 14 §. addi
poteſt alia.
Idem annota.
Mildor. in
Mat. 28. 9.

former obiections, I conclude, if not demonstratiuely, yet probably, that *Thomas* did actually touch Christs wounds according to Christs words, *bring thy finger hither, and see mine hands, and reach hither thine hand, and thrust it into my side.*

The next *quere* to be discussed, is whether the words of *Thomas* (*my Lord and my God*) are an exclamation, or an acclamation. *Arius* and his brood, who denie Christ to be very God of very God, make them an exclamation, as if *Thomas* should haue said; O Lord God, what is it that I touch and see! not an acclamation or acknowledgement that Christ is the Lord God. Answer is made: first, that the text hath not any note of exclamation, it is *o*, not *e*, which is prefixed to the two Greeke words. Secondly, *Thomas* acknowledged something which he did not afore beleue, but he knew before that the Father was God: and therefore this speech of his concerned God the Sonne. Lastly, Christ commended his faith in confessing the sonne to be the Lord, *Thomas*, *because thou hast seen me, thou hast beleued*: hee did reprehend *Thomas* for the manner, but yet approoue him for the matter of his beleefe. So that the words (*my Lord and my God*) are a plaine confession of *Didymus* his faith touching Iesus Christ the Saviour of the world. He saith not, thou art my Lord and my God: but, as if he had not time enough to put in Creed enough, hee brake forth into this abrupt and imperfect speech, as being of greater force, *my Lord and my God*. And it is so sweeter as it is short, *ut breuissima, sic absolutissima confitio*, quoth *Bullinger*, a very brieft, yet a most absolute Creed.

For the further examination whereof, obserue first his knowledge, then his application, the which are the two principall parts of faith. As for his knowledge, *Thomas* confessed here not only that Christ is a Lord and a God, for there be many Gods and many Lords in opinion, analogie, title. But to distinguish Christ from all these kindes of Lords and Gods, he doth affirme that he is *o* *unus*.

f Calvin.
Maldonat.
t Apud Maldonat. in loc.
Idem Culman
& Ferus.
u 1. Cor. 8. 5.
x Euthym. in
Psal. 49.
y Cyrillus &
Leontius apud
Maldonat. in
loc.

S. Thomas day.

et Deus, the Lord and the God, that is, the Lord of Lords, and God of Gods, *Psal. 50. 1.* Here then is a pregnant text against vnbeleeuing *Iewes*, and misbeleeuing *Arians*. If Christ had not been very God of very God, euen one substance with the Father, he would haue condemned, and not commended this confession of *Thomas*. If any shall aske why *Thomas* is not content with one word, but vseth two, Lord and God: and why first hee calls Christ Lord, and then God? ^a Answer may be, that he called him *Lord*, in that he conquered hell and death: and *God*, in that hee knew the very secrets of his heart. For when Christ had said, put thy finger hither, and see mine hands, and reach forth thine hand, and put it into my side; *Thomas* instantly remembring what hee had fondly thought, and foolishly said, confesseth his fault in confessing his faith, *my Lord and my God*. The Disciples vsually termed him *Lord* in his life, to signifie therefore that it was the same Christ, hee first according to his accustomed manner calleth him *Lord*, and then after hee proceedes further then he was wont, and calleth him also *God*. In the word ^a *Lord* acknowledging his humanitie, in the word *God* his diuinitie. Faiths object is the reuealed will and word of God, and the summe of his word is the new Testament, and the summe of the new Testament is Iesus Christ God and man. In that therefore *Thomas* confessed his Lord to be crucified, dead, and buried, as a man; and that he did againe raise himselfe and loose the bonds of death as God: hee did ytter that in two words, which is the contents of the two Testaments, and summe of all summes of faith and holy beliefe.

Now for application, hee saith *my Lord*, and *my God*; ^b Not onely God in generall, but my God in particular, mine by promise, mine by stipulation, mine by oath, mine by free gift, mine by purchase, mine by participation of grace; my Emmanuel, my Shilo, my Iesus. Of this particular faith ^c *Isaiah* the Prophet spake, whē he said, *Secretum meum mihi, secretum meum mihi*: My secret to my selfe.

*2. Fernu ser. 1.
in loc.*

*a Theophylact.
in loc.*

b Bullinger.

*c Cap. 34. 16.
Consule Pat-
blum in loc.*

d Psal. 63. 1.

e Fernu vbi sup.

f Matth. 7. 1

g 1. Cor. 4. 5.

h Caietan.

i Chrysost. apud
Thom.

k Kilius.

l Rom. 15. 1.

m Justen. Con-
cord. cap 147.

Idem Theoph.
& Euthym. in
loc.

n Aretius.

selfe, my secret to my selfe. The Papists indeed terme this personall and particular assurance presumption : but the children of God in all ages haue thus applied the medicine to the maladie, saying with ^d David, *O God, thou art my God* : and with *Mary, my Sauour*. For as their owne ^e Frier notes vpon my text, it is not sufficient to beleue that he is the Lord, except thou beleue likewise that he is thy Lord ; as *Didymus* here not only once, but twice, *my Lord, my God* : doubling as it were his faith, as he had before doubted his fall, *O the deepnesse of the riches of Gods mercie !* Who would haue thought that *Thomas* who beleueed least, and last of all his fellowes, vpon so short a conference, should thus equall, if not excell them all in his abrupt yet absolute confession ? And therefore let not any man either discomfirt himselfe, or ^f condemne his brother ^g afore the time : for no man hath so weake a faith, or so wicked a life, but that one day Christ out of his infinite goodnesse may call him, and heale him, as he did *S. Thomas*, making him who did not beleue so soone as the rest, to become notwithstanding in his beleefe so sound as the rest, apprehending and applying the merits of his Sauour to his soule, *my Lord, my God*.

After eight daies againe his Disciples were within, and Thomas with them, then came Iesus.] Hee came ^h before hee was vpfought, and that to seeke ⁱ one lost sheepe only. Teaching vs heereby to ^k recall such as are in errors, and to ^l beare the infirmities of the weake. But hee deferred his comming a whole weeke, that *Thomas* in the meane while might be better ^m instructed, and induc- ed to beleue the resurrection. Or happily for the greater manifestation of his goodnesse, in tolerating such incredulitie so long. Or as ⁿ other, to trie the faith of the rest, and to shew that humane reason is not able to per- swade this article.

The translation of Gods holy day from the Saturday to the Sunday, is not by patent in the Bible, but only by paterne,

paterne, because the blessed Apostles vſually met together ° on this day. The which assuredly they did by the direction of Gods holy spirit, and as it may seeme heere by Christs P approbation at the least, if not 9 institution, againe and againe manifesting himselfe to be risen on the eighth day. So that albeit happily some will grant that the Church assembled in a generall Councell, hath authoritie to constitute another day for the Sabbath, as the second or third of the weeke ; yet I am sure wee can neuer haue so good a patterne, nor yet so great a reason for altering this our day, as was heerefor the changing of that other day. The patterne is Christ and his Apostles, and the reason is the resurrection of Christ, even that exceeding wonderfull worke of our redemption. Again, Christs appearing on the eighth day is not without a ⁊ myſterie : wee labour six daies in this life, the seventh is the sabbath of our death, in which we ⁊ rest from our labours, and then being raised from the dead on the eighth day, Christ in his owne body, the very same body that was crucified, dead, and buried, shall reward euery man ⁊ according to his worke.

When the doores were shut.] ⁊ Papists vrge this place to prooue the carnall and grosse presence of Christ in the Sacrament, extremely condemning our incredulitie, who will not beleue that Christs body and blood is vnder the formes of bread and wine ; seeing his whole body heere perfect in all his lineaments, length, bredth, and thicknes, distinct and diuers from the substance and compulſe of the wood, was in the same proper place the wood was in, and passed thorow the same. To this obiection our Diuines answer diuersly ; ⁊ some, that the doore opened of it selfe to let him in : ⁊ other, that the doore was vnbarred by some of the house within vnknowne to the Disciples : ⁊ other, that *to come in the doores being shut*, is no more but that hee came in late in the euening, at what time men vse to shut their doores : but most acknowledge that he came in miraculously, not thorow

o *Act. 10. 7.*
1. *Cor. 16. 2.*
Apoc. 1. 10.
p *Maldonat.*
in loc.
q *See Dod, ex.*
posit. Com. 4.

r *Arctim.*
[*Apoc. 14. 13.*

t *Apoc. 10. 13.*
u *Rhom. in loc.*

x *Bez.*
y *Apud Maldonat. in loc.*
z *Arctim.*

a Cyril.
Euthym.
Marlor. in loc.
Idem Culin.
Iustit. lib. 4. cap.
17. §. 29.
b D. Fulke in
loc.

c Heb. 2. 17.
d Hab. 4. 15.
e Epist. 57.

f Anglican.
Confess. art. 28.
g Com. Cat. tit.
Sacrament.

g Act. 2. 21.
h Church hom.
of the Sacra-
ment. part. 1.

thorow the wood and iron of the doores, as the Papists absurdly conceiue : but through his ^a omnipotent and al-commanding power the doores were opened to him, as they were to Peter, Acts 12. 9. and to some other Apostles, Acts 5. 19. *Creatura cessit Creatori, Hieron. epist. ad Pammac. tom. 2. fol. 178.* ^b Or as Malchus eare was so soone healed, that an incredulous Iew would not beleeue that Peters sword euer went betweene it and his head : so the place thorow which his body passed, might be shut and whole before and after he passed, but not in the instant of his passing, because that is contrary to the nature of a true body, such as his was. I know God can doe whatsoeuer he will, but his word is his reuealed will, and that telleth vs expressly, that Christs body was like our body in ^c all things, only ^d sinne excepted. And if it be like our body, then it cannot be without distance of space and place : for (saith ^e Augustine) *That is no body, which is no where.* Lastly, the plainetext is against them, for it doth not say that Christ came thorow the boords and barres of the doore, but only that he came and stood in the midst, after or when the doore was shut ; not determining the manner how he came, but only reporting the matter that he came, and the time when he came. So that hauing so many and those so manifest euasions otherwise, we need not say that Christ came in at the window : that is a Popish forgerie crept into the Rhemists annotations thorow the wicket of our aduersaries owne mouth.

For the conclusion it selfe : ^f wee teach, as the Scriptures and holy Fathers, that the sacramentall bread and wine are signes and seales of Christs body and blood, and we receiue them in thankfull remembrance he died for vs. As for his crucified body, it is now in heauen a glorified body, & where it shall remaine till hee come in the last day to iudge and end this and all other controuersies. In the meane while, wee must as ^h Eagles flie to the place where the dead body lieth, ascending vpon the

the wings of faith vnto it, and not expecting that it should locally descend vnto vs. See *Sursum corda* in the Liturgie.

And stood in the midst.] We reade in the Gospels historie, that Christ was often in the midst. In the midst of theⁱ Doctors, in the midst of his Apostles, in the midst on the Crosse betweene two^k thecues, and shall at the last day be likewise in the midst^l betweene the sheepe and the goats. In his natiuitie, life, death, resurrection, and comming to iudgement in the midst. ^m Heereby signifying that he is our *Messias* and *medius*, like ⁿ *Moses* standing in the gap betweene God and vs. Hee stood in the midst here, that ^o all might the better heare him and see him, as the^p Sunne in the midst of the firmament, and the heart in the midst of the members, affoording his comfort indifferently to the whole company: for hee came not only for the benefit of *Thomas*, but for the common good of other. And this may teach all Pastors and parents, to seeke the good of all that are committed vnto their charge.

Christ standing in the midst of his Apostles, openly rebuked *Thomas* for two causes especially: first, ^q that as *Thomas* had offended afore them, hee might also be reprehended afore them all. A priuate fault is to be censured priuately, but a publike scandall openly: ^r *them that sinne rebuke publikely, that the rest also may feare*. Secondly, ^s that *Thomas* his vnbeleefe might strengthen others faith, & that his doubt might put all other out of doubt. So infinite is God in greatnes and goodnes, that he can bring light out of darknes, and vse the weaknes, yea the wickednes of other for our good, and his glorie. *Vnius interrogatio, vniuersitatis instructio*, faith ^t *Augustine*. One's ignorance was all others instruction: for except *Thomas* had doubted so much, other should neuer haue knowne so much, and seene so many demonstrations of Christ his resurrection, as the Church in the Collect: *Almightie God, which for the more confirmation of the faith, didst sus-*
fer

i Luk. 3. 46.

k Luk. 23. 33.

l Matt. 25. 33.

m *Aretius*.

n Ps. 106. 23.

o *Eulhy*m

p *Vide possil.*
Pontan. &
Veg. Dom. 1.
post Pasch.

q *Musculus.*
Maldonai.

r 1. Tim. 5. 20.

s *Aretius*.

t *Serm. 156. de*
tem.

for the holy Apostle Thomas to be doubtfull in thy Sonnes resurrection, &c.

Peace be vnto you.] This salutation was vsuall among the Iewes, and at this instant of all other vndoubtedly most fit. For^a hereby Christ did insinuate, that howsoeuer in the world they had trouble, yet hee had made their y peace with God : as also that they need in their troubled estate to pray for peace of Church, *O^z pray for the peace of Hierusalem* ; and peace of conscience, for that is a^a *continuell feast*. Or happily, ^b that they might the better know him after his resurrection, hee speaks vnto them as a little before his death, *c I leane peace with you, my peace I giue vnto you, let not your hearts be troubled, nor feare*. Christ is our peace, preaching peace in his life, making peace in his death, assuring peace in his resurrection, and consummating our peace in his coming againe to iudge the quicke and the dead, when he shall say to the sonnes of peace, *d Well done good seruants, and faithfull, enter into your masters ioy*. Now the Lord of^e *peace giue you peace alwaies by all meanes*.

Bring thy finger hither.] After Christ had saluted the whole Colledge of Apostles in generall, he turnes himselfe to *Thomas* in particular, repeating euery word *Thomas* had vttered in his absence. Teaching ^f him hereby, that he was risen againe through his omnipotencie, for the dead haue no sense, much lesse reason, and least of all vnderstanding the secrets of anothers heart. And teaching ^g vs hereby, not to commit any sinne though it may be done neuer so closely, for he seeth all our workes, heareth all our words, and knoweth all our thoughts, ^h *& aperta & operta*. Remember the speech of God vnto *Danid*, *i Thou didst it secretly : but I will doe this thing before all Israel, and before the Sunne*.

Our Sauour did neither reiect *Thomas* finally, nor yet correct him fiercely for his incredulitie : but ^k accommodating himselfe to *Thomas* infirmitie, seeks to winne him, and to bring him home to his sheepfold. O *Thomas*,

thou

u *Mald. mat.*

x *Ternus ser. 1. in loc.*

y *Ephes. 2. 14. 15.*

z *Psal. 122. 6.*

a *Prou. 15. 15.*

b *Theophylact.*

Euthym.

Bullinger.

c *Ioh. 14. 27.*

d *Math. 25. 21*

e *2. Thes. 3. 16.*

f *Aristim.*

g *Kilim.*

h *Lipsius de*

Consi. lib. 2.

cap. 16.

i *2. Sam. 12. 13*

k *Culm. Con. 1.*

in loc. & Per-

kins exposit.

Creed, art. re-

surrect. of

Christ.

thou hast thy faith at thy fingers end, seeing, that thou wilt beleue no more then thou feelest, I pray thee therefore bring thy finger hither, and see my hands, &c. Heere then is a paterne whereby ¹ Paul might giue his precept, *We that are strong ought to beare the infirmities of the weake,* that we may make them, as Christ did Thomas, of faithlesse faithfull.

And this sup-
porting is ^m by

Patience, ⁿ for bearing them.
Pitie, ^o weeping with them that weepe.
Pietie, relieuing them as well with our counsell if they want wit, as with our almes if they want wealth.

Thomas, because thou hast seene me, thou hast beleued }
Faith is an ^p euidence of things not seene; how then did hee beleue that which he saw? can you touch God as the wicked *Arians* obiect, and feele him with a finger? Answer is made by the ^q Fathers, that Thomas touched onethi^ging, and beleued another. *Videbat hominem, confitebatur Deum*, as ^r Augustine vpon my text. He touched Christ as man, but beleued in him as God; saying, *my Lord and my God*: acknowledging the diuinitie which he did not see, by the wounds he did see. So that Christ here commends the faith of Thomas, in saying *thou hast beleued*: and reprehends only his slacknesse of faith in adding *because thou hast seene me*. First handling the wounds of Christ, afore hee would credit the words of his Apostle. ^s *Quidem est fides nisi credere quod non videt? ^t eo plus habet meriti, quomodus argumenti.* Thomas in beleuing after he saw Christ, is a type of the ^x Iewes: and therest of the Disciples in beleuing afore they saw Christ, a figure of the Gentiles. *Augustin, tract. 121. in Ioan. circa fin.*

Blessed are they that haue not seene, and yet haue beleued }
He denieth not Thomas to be blessed in this sentence, but only preferreth other Apostles, and ^z all other Christians afore him, in that they haue not seene, and yet

E

haue

1 Rom. 15. 1.

m Ciceron

Rom. 14.

n Coloss. 3. 13.

o Rom. 12. 15.

p Heb. 11. 1.

q Gregor. hom.

26. in euangel.

Beda.

Maxentius

apud Maldon.

in loc.

r Tract. 121.

in Ioan.

s Arctius.

Maldon.

t Ag. sin.

tract 40. in

Ioan.

u Maldonat.

x Rupert. in Lc.

y Theophylact.

Maldon.

Culman.

z Arctius.

Firm.

Maldonat.

a Rom. 10. 9.
b *Pfal.* 128. 2.

c 1 *Tim.* 4. 8.

d *Epiphan.*
heres. 28.

e *Idem Epiphan.*
heres. 44.

f *Heres.* 23.
Idem Alphon.
de castro tit. de
Christi: heres. 12

g *Idem Al-*
phon. cod. tit.
heres. 2.

h *Escan. loc.*
com. tit. de re-
surrect. Christi
quest. 23.

i *Bellarmin.* cat.
exp sit. art. 5.
of the Creed.

have beleueed. For^a if thou knowledgewith thy mouth
that Iesus is the Lord, and beleuee in thine heart that
God hath raised him vp from the dead: O^b well is thee,
and happie shall thou be. So blessed as *Iohn*, whose head
lay neere his Masters heart: so blessed as *Ioseph* of Ari-
mathea, who buried his bodie: so blessed as old *Simeon*,
who lulled his Sauour in his armes: yea so blessed as the
Virgin her selfe, that bare him in her wombe: for thee
was more blessed in being the daughter, then in being
the mother of Christ. Here the Gospell and Epistle meet,
all they that haue not seene, and yet haue beleueed, are
fellow citizens with the Saints, and of Gods house, built vpon
the foundation of the Prophets and Apostles, Iesus Christ
himselfe, being the head corner stone, in whom they grow to
be an holy temple of God, c hauing the promises of the life
present, and of that which is to come. See Gospell, Sun-
day 13. after Trinitie.

By this it doth appeare, that the resurrection of Christ
is the chiefe object of a blessed faith, as also the maine
subiect of all this out present Gospell. And it is excee-
ding profitable for confutation, and instruction. As first
it doth ouerthrow the wicked error of^d *Cerintus*, who
taught Christ should not rise againe till the generall re-
surrection; of whom *Epiphanius* worthily, *Stolidus est, &*
stolidorum magister. Secondly, e *Apelles* heresie, who said
Christ rose againe, but not in his owne flesh, or (as^f *Aug-*
ustine reports his opinion) without any flesh. Thirdly,
that of^g *Cerdon*, and the *Passionists*, affirming that Christ
ascended into heauen in soule only. Fourthly, that asser-
tion of^h *Eutybian* heretikes, holding that Christs hu-
mane nature was deified after his resurrection, and made
not glorious only, but meereley diuine also.

Againe, the doctrine of Christs rising againe from the
dead, serues for instruction in matters of holy faith and
good manners. In articles of be'iefe concerning Christ,
and our selues. First touching Christ: whereas he did
abide among the dead at i least thirtie three, or thirtie
four

four hours : as he continued among the living thirtie three, or thirtie foure yeeres ; I say whereas Christ being (larke dead, raised himselfe to life by his owne power : it is a manifest demonstration of his Godhead, as Paul disputes, Rom. 1. 4. and God said in the second Psalm, *Thou art my sonne, this day haue I begotten thee.* The which text ought to be construed not so much of Christs eternall generation afore all worlds, as of the manifestation therof in time. *This day*,^k that is, at the time of thine incarnation, but at the day of thy resurrection especially, *haue I begotten thee* : that is, I haue made knowne vnto the world, that *thou art my sonne*, as Paul expounds it, Acts 13. 33. for none euer raised another from the dead, but by God : none euer raised himselfe from the dead but God.

Secondly, this doctrine^l proues evidently, that Christ was a perfect Priest, and that his passion was an omnifufficient sacrifice for the sinnes of the whole world. For if hee had not fully satisfied for them all, if there had remained one little sinne only, for which he had made no satisfaction, he could not haue risen againe : for death and the graue, which came into the world by sinne, and are daily strengthened by sinne, would haue held him in bondage. To this purpose^m Paul saith, *If Christ be not risen againe, your faith is vaine, and you are yet in your sinnes.* That is, Christ had not answered fully for your sins, or at least you could not possibly know that hee had made satisfaction for any of them, if he had not risen againe.

As for points of faith appertaining to thy selfe more neerely, the resurrection of Christ is a demonstration of our resurrection, according to that of Paul, *If it be preached that Christ is risen againe from the dead, how say some among you, that there is no resurrection of the dead ?* 1. Cor. 15. 12. Behold, saith theⁿ Lord, *I kill, and giue life : I wound, and I make whole* : that is, as^o Tertullian aptly, killing by death, and giuing life by resurrection. If a man be cast into the sea, though all his bodie sinke vnder the

^k Calvin, in
Psal 2 & Suda-
res. Tim 2. in 3.
Thom. disput.
45 sect. 1.

^l Perhaps on
the Creed, art.
Christs resur-
rection.

^m 1. Cor. 15. 17

ⁿ Deut. 32. 39
^o Lib de carnio
resurrect.

p Rom. 4. 25.

q Esay 53. 5.

r 1. Pet. 2. 24.

f Rom. 6. 23.

t Coloss. 3. 1.

u Rom. 6. 4.

water, yet there is hope of recouerie so long as his head is about the waues : in like manner, if wee beleue that Christ our head is the first fruits of those that sleepe, let vs not doubt, but vnfaignedly beleue, that we which are his members, in our due time shall be raised out of the dust also. Moreouer, the resurrection of Christ is a proote of our iustification before God, *p he was deliuered for our offences, and raised againe for our iustification.* As in his death he stood in our place, *q wounded for our transgressions, and broken for our iniquities, and bearing our sinnes in his body on the tree :* so likewise in his resurrection, he is not to be considered as a priuate, but as a publike person representing the whole Church, making his righteousnesse a cloke to couer all our vnrighteousnesse. If death could not keepe Christ fettered in his prison, it is euident that his power was overcome. Now then if death be conquered, it followeth necessarily, that sinne the wages of death is also destroyed. If death and sinne be vanquished, then the tyrannous kingdome of Satan is subdued, who had the power of death, and was author of sinne, and ruler of hell. So that every true Christian may reioice with Paul ; *O death, where is thy sting ? O graue, where is thy victorie ? the sting of death is sin, and the strength of sin is the law : but thanks be to God, which hath giuen vs victorie through our Lord Iesus Christ.* And lastly, concerning matters of honest and holy conuersation ; this doctrine teacheth vs to *seeke those things which are aboue, where Christ sitteth at the right hand of God, and to rise from dead workes vnto newnesse of life.* See Epistle on Easter day, and Epistle Sunday 6. after Trinitie. Touching our Euangelists epilogue, see Gospell on S. Johns day.

The Epistle. Heb. 1. 1.

God in times past diuersly and many waies, spake vnto the Fathers by Prophets: but in these last daies he hath spoken to vs by his owne sonne, &c.

THE whole world in old time was distinguished by three principall languages (as it appears in *Pilates* inscription or title ^a written on Christs Crosse) *Latine, Greeke, Hebrew*. The *Latine* tongue was famous in regard of the *y* *Romane* Empire, which ouerspread and ouertopt all other kingdomes on earth; according to that of ^a *Virgil*: *Romanos rerum Dominos*, &c. or as ^a another Poet wittily:

*Roma tibi quondam suberant domini dominorum,
Sernorum serui nunc tibi sunt domini.*

The *Greeke* tongue was especially regarded, because *Greece* was the worlds Vniuersitie, the seat of Wisdome, the mint of Arts, and as it were the common Nurserie of all humane learning. In which respect ^b one commending *Paris* in *France*, called it *Græciæ liberis*, and

Attica philosophis, rosa mundi Balsamum orbis.

The *Hebrew* most honoured, in that it is Gods owne language, wherein his owne law was written, and where-with it was expounded vnto his owne people. Now *Paul* preached sermons, and penned Epistles in all these languages, as being a ^c chosen vessell of the Lord, to beare his name before the *Gentiles*, and *Kings*, and children of *Israel*. He preached and wrote to the *Romanes*, and so he did beare Christs name before *Kings*, for they were Lords of the world. He preached and wrote to the *Grecians*, as to the Church of *Corinth*, *Ephesus*, *Philippi*, *Thessalonica*, &c. and so he did beare the name of Christ before the *Gentiles*. He preached and wrote to the faithfull *Hebrewes*, as ^d *S. Peter* telleth vs, and so he did beare the

x *Iohn* 19. 20.

y *Gorran. prom. 2. in epist. Pauli.*

z *Aenead. li. 1.*

a *Apud Flgri. cum poem. de corrupt. statu eccl. scæ.*

b *Architren. mius apud Munster. cosm.*

c *Act. 9. 15.*

d 2 *Epist. 3. cap. vers. 15.*

e *Vide* Protog.
Aret. et Ptolem.
in ep. ad Heb.
W. atak r di-
spat. de f. e.
scrip. quæst. 1.
cap. vli

t *Apud* Pri-
ma.

Aquin.

Anselm.

Præfat. in epist.

ad Heb. &

Bellarmin. lib. 1.

de 7. rbo Dei,

cap. 17. &

Sixt. Senen.

Bib. sanct. lib. 7.

bar. f. 8.

g *Mat.* 13. 57

h *Apud* Pri-

ma. & Aquin.

vs sup. Idem

Cassian. &

Mauroras ar-

gument. epist.

ad Heb.

i *Daring* lect.

1 Heb.

k *Jam.* 2. 1.

l 1. *Cor.* 3. 22.

m *Primasius.*

Lombard.

Aquin.

n *Rom* 15. 4.

o *Mat.* Dresse-
rim.

p *Act.* 21. 20.

name of Christ *before the children of Israel.* I say Paul wrote to the Jewes, holding with the most and best expositors, that he was author of this excellent Epistle.

Now the reasons are manifold, why Paul did not heere set downe his name: First, because hee was not an Apostle of the Jewes, but of the Gentiles, as he saith himselfe, Galat. 2. 7. *The Gospell over the uncircumcision was committed unto me, as the Gospell over the circumcision was unto Peter.* Secondly, for that his name was odious unto the Jewes (as we reade in the 21. and 22. Chapter of the Acts) often crying out against him, *away with such a fellow from the earth, for it is not meet hee should live.* Thirdly, Paul was an Hebrew, 2. Corinth. 11. 22. *They are Hebrewes, so am I.* He therefore concealed his name, because a Prophet is not honoured in his owne countrey. But whether ^b Barnabas, or Clemens, or Luke wrote it, as many thinke; or Paul, as most affirme, the matter is not great: for if the name had beene here, what had it shewed but that God vsed the ministerie of such a man? and now the name is not knowne, it teacheth vs expressly the doctrine is of God. And for this cause to the bookes of holy Scripture names are sometime prefixed, & sometime not, that we might ^k not have the faith of our glorious Lord Iesus Christ in respect of persons. Whether it be Paul, or Apollos, or Cephas, all are ^l yours: happily Paul first planted it in Hebrew, then Luke watered and ^m translated it into Greeke, but God giveth the grace to both. And therefore we must not attend *who*, but *what*. For ⁿ whatsoever is written afore time, is written for our learning: especially this Epistle, penned of purpose to maintaine the chiefe point of holy beleeve, namely, that forgiveness of sinnes is by Christ only. These Hebrewes had ioined the ceremonies of the Law with the Gospell of Christ, as the Christians in the kingdomes of ^o *Pr. st. r* John at this houre retaine Circumcision and Baptisme. For albeit ^p many thousands of the Jewes beleeued, yet were they still zealous of the Law, not enduring to heare of the abrogation

abrogation of it, in so much that they made this a point of faith, and it is the ninth article of their Creed at this day, *God gaue his Law to Moses his faithfull seruant*, and he will neuer change nor alter it for another.

Now true Christianitie reads a contrary lecture, namely, that the ceremonies of the law were *primò morales, postea mortua, postremò mortifera*. So that to leaue Christ for them, or to ioyne Christ with them, is the plaine way to destruction. *Augustine* excellently, *Legalia fuerunt ante passionem Domini uina, statim post passionem mortua, hodie sepulta*. That is, the Iewish ceremonies afore Christ came were aliue; when hee suffered on the Crosse they were dead, and now they be buried. And so by consequent they may not rise vp againe to be put in the ballance with his glory: for the gold, siluer, precious stones, and all other ornaments of the magnificent Temple compared with his rich mercies, are but *beggerly rudiments*, as our Apostle speaks, Galat. 4. 9. Nothing in earth, or vnder earth, or in heauen, or in the heauen of heauens is so glorious as he; no name else that is named, in which, or by which, we can be saued, but onely the name of *Iesu Christ*.

q Deering lect.
1. Heb.

r Apud Io.
Cumb. Compend.
Theolog. lib. 6.
cap. 8.

f Act. 4. 12.

The first is concerning Christs excellencie, shewing in the ten first Chapters what he is,

Nature, {
 Diuine, cap. 1.
 Humane, cap. 2.

in a respect of his

Propheticall, in the third and fourth chapter. Sacerdotall: chap. 5. 6. 7. 8. 9. 10.

Regall, of which our Apostle writes not as of the former two purposely and copiously, but incidently and briefly: chap. 1. vers. 2, 3, 8, 13. chap. 2. vers. 9. chap. 7. vers. 2. chap. 8. vers. 1.

Offices,

The whole tract is diuided in two parts:

† Aquin. lect. 1.
 in Heb. 1.
 Idem Deering
 & alij.
 u. Aretius.
 Beza.
 Piscator.

The second, how saluation is onely through him in the residue.

The Law was ordained by glorious Angels, written by *Moses*, obserued by the Priests, expounded by the Prophets. In the first and second chapter *Paul* compares our Sauour with Angels and Prophets. In the third with *Moses*. In the 4. 5. 6. 7. 8. 9. 10. with the Priests and their ceremonies; intimating in all, that the Law is deficient, and that Christ in the worke of our saluation is only sufficient and efficient. Our onely Prophet, in whose word we must rest: our onely Priest, in whose sacrifice we must rest: our onely King, vnder whose protection wee must rest: who with his blessed Spirit leadeth vs in waies of eternall

eternall life, working in vs all in all. * *Quemadmodum enim membrum ipsius corporis recipit ab epate humores, à corde vitam, à capite sensum & motum: sic homo recipit ab homine carnem, à Deo animam, à Christo homine & Deo sensum & motum, id est totum bene esse & gratiam: & sicut membrum habet duos motus, unum de natura sua cadere deorsum, & alium à capite, scilicet motum sursum, & iste motus est supra naturam membri: conformiter homo quoad animam habet duos motus, unum de natura sua, & iste motus est cadere deorsum ad nihil, ad non esse, ad propriam voluntatem, & elongari à Deo; & alium habet à Christo, scilicet moveri sursum ad Deum, & c.*

In this text appointed fitly for this time, Christ is first y conferred, and then preferred before the Prophets and Angels. In the comparison betweene Christ and the Prophets, observe the z consent, and dissent between the old Testament and the new. The consent and agreement is, in that one God spake in both, in the one by his seruants: in the other by his Sonne. The same God is author of both, and the same Christ is subiect of both, in so much that each Testament is in other; in the Law there is an hidden Gospell, and in the Gospell a revealed Law. So like as the two a Cherubins on the mercy seat, whose faces looked one to another. And like the Seraphims, Esay 6. 3. one crying to another, *holy, holy, holy*, both hauing one voice saith b *Augustine*. Or resembling each other, as *Iesus* and *Iames*: who were so like that they were one anothers c glasse. *God in times past, and God in these last daies hath spoken to vs.* And whosoever hee be to whom this ministry shall bee committed, if hee will be numbred with Patriarkes, and Prophets, Apostles and Pastors, and with our Saviour Christ himselfe: whatsoever hee speake, let him speake d as the word of God. For this couenant hath God made with his seruants, Esay 59. 21. *My spirit that is upon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed.*

x Vide Raymondum de Sabunde Theolog. natural. Tit. 277.

y Lombard. Gordan.

z Arius.

a Exod. 25. 20.

b In Psal. 49.

c Ignatius epist. ad Iohann. senierm.

d 1 Pet. 4. 11.

e Heb. 4. 12.
f Psalm. 7. 10.

g Kilian.
h Esay 40. 3.

i 2 Epist. 1. cap.
vers. 21. &
Ait. 1. 16.

k Primasius.
Anselm.
Piscator.

seed, nor out of the mouth of the seed of thy seed from henceforth euen for euer. And indeed whose word else should discern the ^e thoughts of the soule, but his onely who is the ^f searcher of the heart? and whose word should kill our carnall affections, but his onely who giues the sword of the spirit?

God spake] The word God here may be taken either essentially for the whole & Trinity; because God the sonne (being a ^h crier in the wilderness) spake by the Prophets as well as God the Father, and God the ho'y Ghost as well as either of them, according to that of S. ⁱ Peter, Prophecie came not in olde time by the will of man, but holy men of God spake as they were moued by the holy Ghost. Or it may be construed in respect of Christs office personally. God, ^k that is, God the Father, spake to the fathers by Prophets, and by his owne sonne to vs.

The dissent manner for
and difference be-
tweene the
two Testa-
ments is in
regard of
the

Time, sundry times.

Fashion, many waies.

Vnto whom, vnto the fathers in
times past, but in these last daies
vnto vs.

men } In whom, or by whom, God
spake by the Prophets in the
one, by his owne sonne in the
other.

l Arius.
Deering.

m Heb. 13. 8.

The ^l first dissent is in respect of time, the times of the Fathers are olde and past: but the time of Christs preaching passeth not; it is for euer, alway continuing new; ^m Iesus Christ yesterday, and to day, and the same also for euer. The doctrine taught by the Prophets in old time was reuealed multis vicibus, as Beza translates, at sundry times as our English Bible. But that which Christ himselfe deliuered, is reuealed but once. The which is intimated heere, but expressed else where by this author, as

in

in chap. 9. vers. 26. *But now in the end of the world hath Christ beene once revealed.* And in chap. 12. vers. 26. *Yet once will I strike, not the earth onely, but also heauen.* And this it is which ⁿ *Iude* saith of the Christian faith, *that it was once giuen vnto the Saints.* Once, ^o that is, perfectly, so that we need not another Gospell. Almighty God hath spoken *last in his sonne*; that is, in the fullnesse of time so fully, ^q that we may not expect hee should vent in time to come any new doctrine. For albeit the spirit was giuen after Christs ascension; yet the same spirit taught that onely, which Christ had taught afore. See Gospell 4. Sunday after Easter.

From hence we may learne boldly to refuse whatsoever is ^r *ἑτεροδοξία*, that is, an after, or another doctrine sprung vp since. As the new Gospell of *Anabaptists*, and idolatries of *Mahomet*, and the revelations of *S. Briget*, and all superstitious positions and expositions of *Papists*. In a word, ^t whatsoever bastard religion is contrary to Chrills once preaching vpon earth, which because it was once, confutes all after it, and abrogates all afore it which had diuersitie of time, as our Apostle gathereth in the 12. chapter of this Epistle, vers. 27.

The second difference betweene the two Testaments is, that God in the one spake *many waies and diuersly*, either by Angels, or by the Cloud, or betweene the Cherubins, or by visions, or by dreames, after sundry kindes of speech, and diuers kindes of actions: but the doctrine of the other is taught after one sort, euen by preaching of the Gospell; ^t which is the power of God vnto saluation to euery one that beleeueth, and it worketh more mightily then all those kinds of reuelations, and pierceth into the heart of man more deeply then any manner of perswasion; yea though one should rise from the dead and seeke to vs.

The third dissent is, that God in old time spake only to the Fathers, *Abraham, Isaac, Iacob*, vnto some few men, and one nation. ^u *He shewed his word vnto Iacob.*

ⁿ Epist. of Iud. vers. 3.

^o Aquine.

Caesane.

Aret. in epist.

Iude.

^p Galat. 4. 4.

^q *Sacerdote.*

Lombard.

Marlorat.

^r 1. Tim. 1. 3.

^t *Deering. lect.*
^u Heb.

^t Rom. 1. 16.

^u Psal. 147. 19

bis

x Galat. 3. 28.

y Luk. 23. 42.

z Luk. 18. 13.

a Mark. 10.

47.

b *Aretius.*

his statutes and ordinances vnto Israel, hee dealt not so with any people, neither had the heathen knowledge of his lawes. But in these last daies he hath spoken vnto vs indefinitely, to Iew, to Gentile, to bond, to free, to male, to female, being^x all one in Christ Iesus, hauing all through faith one entrance vnto the throne of grace, Heb. 4. 16. So that I need not say now, Lord remember *Dauid*, or the couenant made with *Abraham*: but in time of need I may go boldly to the throne of grace, saying, y Lord remember me, z O God be mercifull to me, a Iesus haue pitie on me. For vnto those that are nigh, and vnto those that are farre off, there is but one couenant in Iesus Christ, Eph. 2. 13, 17.

The fourth difference betweene the two Testaments is, that God in the one, spake by *Prophets* his seruants: in the other, by *Christ* his owne sonne, by meere men in times past vnto the fathers: but vnto vs hee hath spoken by that eternall word which is God, whom hee hath made heire of all things, by whom also hee hath made the world, &c. b The maine proposition of this chapter is that Christ who reuealed the Gospell is the sonne of God, yea, God himselfe. Now the first part, namely, that Christ is he who brought into the world the Gospell: is *concessum & confessum*. The faithlesse Hebrew complained of it, and the faithfull Hebrew beleueed it. And therefore taking this as granted, hee doth insift in the latter part only, prouing at large that Christ is God. And that

In respect
of the

Glorie of his name, being Gods owne sonne,
and heire of all things.

Worthinesse of his person, as being the
brightnesse of the glorie of God, and the
very image of his person.

Greatnesse of his power, vpholding all things
by his mightie word.

Benefit purchased for vs, hauing by himselfe
purged our sinnes.

Dignitie procured to himselfe, in that he sit-
teth at the right hand of the maiesty on high.

In

In all which he doth excell Angels, as first *having obtained a more excellent name then they.* For albeit Angels are called sonnes of God in respect of their creation, and Israel the ^c first borne of God, and all elect the ^d children of God, in respect of adoption and grace: yet no man or Angell is the sonne of God by nature, but Christ alone begotten of the substance of the Father, as being *the brightnesse of his glorie, and expresse image of his person.* Of whom the Father said in the second Psal. *Thou art my sonne, this day have I begotten thee.* And in another ^e text, *I will be his father, and he shall be my sonne.* And when hee bringeth in the first begotten sonne into the world, ^f *he saith, and let all Angels worship him.* Insinuating that Christ is not onely greater then Angels, but also God, to be honoured of all Angels. Againe, whereas Christ is an eternall King, *whose scepter is a right scepter, and whose throne is for ever and ever:* Angels are but subiects and seruants, according to that of the ^g Psalmist, *He maketh his Angels spirits, and his ministers a flame of fire.*

Moreouer, Christ *in the beginning laid the foundation of the earth, and the heauens are the workes of his hands,* and ⁱ all that in them is, ^k things visible and inuisible, whether they be thrones, or dominions, or principalities, or powers, all were created by him and for him; and therefore seeing Christ is Creator, and Angels his creatures; hee doth excell them, as farre as things infinite can exceed things finite. Lastly, Christ *sitteth at the right hand of the Maiestie on high:* heereby signifying that God hath giuen him all power in heauen and in earth, and taken him into the fellowship of his glorie, for *all things that the father hath are mine,* saith ^l our Sauour: whereas Angels, howsoeuer they ^m behold the face of our heauenly father, and enioy his presence; yet are they but *messenagers and ministers,* attending about his throne, for the good of such as are heires of saluation, as the ⁿ Nightingale of France sweetly:

c Exod. 4. 22.
d Rom. 8. 14.

e 2. Sam. 7. 14.
f 1. Chron. 22. 10.
g Psalm. 97. 7.

h Psalm. 45. 7.
i Psalm. 104. 4.

j Exod. 30. 11.
k Coloss. 1. 16.

l Mat. 28. 18.
m Job. 16. 15.
n Mat. 18. 10.

o Du. Barre.
1. day. 1. weeke.
pag. 29.

*The sacred tutors of the Saints, the guard
of Gods elect, the pursuivants prepar'd
To execute the counsels of the highest,
Gods glorious Heralds, heauenly swift harbingers,
Twixt heauen and earth the true interpreters.*

And here let vs according to the present occasion of text and time, magnifie the Father of mercy, for that the Sonne of God on this day for our sake became the sonne of man, yea seruant vnto men, in that he came into the world *not to be serued, but to serue*, Matth. 20. 28. For that the brightnesse of Gods glorie tooke vpon him the vileneisse of our nature, being made *p a worme and no man, a very scorne of men, and outcast of the people*. For that he who was more excellent then Angels, at this time became lesse then Angels, that hee might make vs so great as Angels. *¶ Vt nos aquaret Angelis, minoratus est ab Angelis*: for that he who laid the foundation of the earth, and made the world, was himselfe now made. *¶ Factor terre, factus in terra, Creator celi, creatus sub celo*, *¶ being the childe of Mary, who was the father of Mary. ¶ Sine quo pater nunquam fuit, sine quo mater nunquam fuisset*: so that whereas David, Psalme 118. 24. *This is the day which the Lord hath made*: *¶ we may say, This is the day wherein the Lord was made*, wee will reioice and be glad in it. For that he who *sits on the right hand of the maiestie on high*, and *measurcth the waters in his fist*, and heauen with his spanne, was now lodged in a stable, crouded in a cratch, and swaddled in a few ragges. O beloued, if we were not in this great light of the Gospell, almost so blinde as the Bat, we would wish our selues all eie, to behold the *babe Iesus in the manger*. If we were not as deafe as the stubborne Adder, we would wish our selues all eare, to heare the tidings of great ioy to all people; namely, *¶ that vnto vs is borne this day in the citie of David a Saniour, which is Christ the Lord*. If we were not in some sort possessed with a dumbe spirit, wee would wish our selues all tongue, to chaunt that heauenly caroll of
the

p Psal. 22. 6.

q Anselm. spec.
euang. cap. 1.

r August. ser.
27. de temp.

f Leo ser. 6 de
nat. Dom.

e Aug. ser. 16.
de temp.

u Euseb. Emis.
hom 2. de nat.
Dom.

x Esa. 40. 12.

y Luk. 2. 11.

the glorious Angels, ^a *Glory be to God on high, and in earth
peace, and good will toward men.*

^a Luk. 2. 14.

It is the fashion of many men, at this festiuall especially, to boast of their rich attire, great attendance, good fire, large cheere: yet (seeing *Christ is heire of all things in the world*) they cannot in their owne right enioy so much as a Christmas log, or a Christmas pye, till they be first ingrafted in him. I may haue from man, my warrant on earth heere, that my land is mine, my benefice mine, my coate mine, house, horse, hofe mine: and he is a very theefe that taketh away these from me: But all the men in the world cannot giue me my possession before the liuing God, but his sonne Christ onely, who is *heire of all*; and therefore that our land may bee our owne, our apparell our owne, our meate our owne, our men and money our owne: let vs be Christs, that in him wee may haue the good assurance of all our substance: that I may pronounce that vnto you, which our ^a Apostle to the Corinthians: *All are yours, and yee Christs, and Christ Gods.*

^a 1 Cor. 3. 23.

The Gospell. I O H N I. I.

*In the beginning was the word, and the word was
with God, and the word was God, &c.*

Saint Peter was an Apostle, but not an Euangelist: **S.** Luke an Euangelist, but not an Apostle: **S.** Matthew was both an Euangelist and an Apostle, but not a Prophet: ^b but our **S. Iohn** was all these; in his Epistles an Apostle, in his Apocalyps a Prophet, in compiling his Gospell an Euangelist. In which (as Interpretors haue with one consent obserued) he mounts as an Eagle, ^c for whereas his fellow Euangelists specially treat of the conception, birth, education, and other points of Christs incarnation in the world: Saint Iohn flying higher then these,

^b Hieron. lib. 1.
aduers. Iovin.

^c Chrysost.
Theophrast.
Beausam.

d Tract. 1.
in Ioan.

e Iob 39. 30.
f Rupert. pro-
log. in euangel.
Ioan.
g Mark. 3. 17.
h Alcuinus
apud Beuxam.
har. Tom. 1. fol.
3.
i Hom. vlt in
nazal. d. m.

k Hieron. in
Mat. 23.
l Maldonat. in
loc.

these, beginneth his historie with Christs eternall generation before the worlds, in the beginning was the word, &c. as ^d Augustine vpon my text, *transcenderat omnia cacumina montium terrarum, transcenderat omnes campos aeris, transcenderat omnes altitudines syderum, transcenderat omnes choros & legiones Angelorum, nisi enim transcenderet ista omnia quae creata sunt, non perveniret ad eum per quem facta sunt omnia.* For as an ^e Eagle, ^f so Iohn remaineth vpon the top of the rocke and tower, from thence hee spieth his meate, and his eyes behold a farre off. He was aptly called the ^g sonne of thunder, ^h for in saying in the beginning was the word, and the word was with God, and the word was God: hee seemes to speake not words, but wonders, yea thunders, as ⁱ *Ardens* excellently, *filium tonitruum est qui loquitur, & tonitruum est quod loquitur*, a preamble so strange and stately, that some Christians in olde time (which had happily zeale but not according to knowledge) ^k hung it about their necke as an amulet, or as ^l other, as a Symbole to distinguish them from *Arians*. And a certaine *Platonist* (as *Augustine* reports in *lib. 10. de ciuitate dei cap. 29.*) reading this one line, said it was worthy to be written in letters of gold, and to be represented in the most eminent places of all Churches in the world.

In

In the text
allotted for
this day, two
points are
remarkable:

1. What Christ is
in him selfe,

God, In the beginning
was the word, and
the word was with
God, and the word
was God, &c.

Man, the same word
became flesh, and
dwelt among vs, &c.

2. What Christ is vnto vs, openly reuealed
by the witness of Iohn the Baptist, and his
owne dwelling among vs in the world.

to be

1. Our Creator *ad esse*, for all
things were made by him.

2. Our ⁿpreseruer in esse, for
he is our life, ⁿvpholding all
things in their being.

3. Our Redeemer in *bene esse*,
for he gave power to them that
beleue in his name to bee the
sonnes of God.

m Aretius.
Marlorst.
n Heb. 1. 3.

In the beginning.] The word *ἀρχή* is *potestativum* as well
as *ordinativum*, in which acception higher powers, espe-
cially Princes, are called *ἀρχαί*, and so ⁿsometake this
in *principio* to be nothing else but in *principatu*, because
Christ the word hath vpon his garment and vpon his
thigh a name written, *The King of Kings, and Lord of*
Lords, Apoc. 19. 16. P Origen, Cyril, Augustine, Gregor.
Nyssen, and many ^qmoe construe it thus, in the begin-
ning, that is, in the Father, according to that of the
^rSchoole, *Pater est principium sine principio, filius est prin-*
cipium de principio. ^tThe Father is of none, the Sonne is
of the Father alone, not made, nor created, but begotten.
Beleue mee (saith our blessed Sauour) that I am in
the Father, and the Father in me, Iohn 14. 11. I am in
the Father, ^uas the riuer in the fountaine: the Father in
me, as in his ingraued image, Heb. 1. 3. God the Sonne
then is *de principio principium*, as ^v*lumen de lumine*, light

o Apud Beau-
xum. bar. Tom.
1. fol 5.

p Apud Mal-
donat. in loc.

q Beda.
Arden.
Ludolphus.
Abercius.

r Thom. 1. par.
quest. 3. art. 4.

s Athanasius
in Symb.

t Aretius in
Iohn. 14.

u Symb. Nicen.

x Chrysost.
Euthym.
Marlorat.
y Nonnus pa-
raphras in e-
uangel. Ioan.
z Præverb. 8.
vers. 22. 24. &
sequent. Vide
Bellarm. lib. 1.
de Christo ca. 8.
§. igitur ater-
nitas.

a Palladius lib.
1. de visione
person. dua-
rum in Christo
natur.
b Aretius.
Maldonat.
Beza. Idem
Aug. tract. 1.
in Ioan. &
quest Mixim.
quest. 122.

c Jren. lib. 3.
ca. 11. Epiphani-
hæres. 51. Hie-
ron. in vita Io-
an. Euangelist.

d Vbi supra.

e Beauxamis
in loc.
f Maldonat.
g Chrysost.
Theophylact.
Arboreum.

of light, and very God of very God. * Other expound
in the beginning of eternitie, for the word being the true
Melchisedec, is $\gamma \alpha \rho \epsilon \sigma$ & having neither beginning of
daies, nor end of life, Heb. 7. 3. ² The Lord (saith he) hath
possessed me in the beginning of his way, I was before
his workes of old, when there were no depths I was be-
gotten, when he prepared the heauens I was there, when
he gaue his decree to the sea, that the water should not
passe his commandement, then was I with him, &c. In-
linuating that he was in the beginning without any be-
ginning, in a time when there was no measured time.

^a Principio rutili cum nondum lumina cæli,
Et nondum granidis extarent lumina terris,
Iam tum patris erat sanctum & venerabile verbum.

^b Other vnderstand by *beginning*, the beginning of
the world: as if our Euangelist had said, in the begin-
ning when all things were made, *the word was*, and there-
fore not made, but all things on the contrarie *were made*
by it, and without it was made nothing that was made. The
creatures are from the beginning, but Christ (who made
the world) was in the beginning, before there was a be-
ginning. This exposition is agreeable to the plaine
words, as also most answerable to *S. Johns* intent. For
if hee penned his Gospell (as the ^c Fathers haue noted)
against *Ebion* and *Cerintus*: he confounds them in one
word, and that the very first, in *principio*: for that had no
beginning which was in the beginning, *Ergo*, Christ
had not his first being from his mother *Mary*, nam quod
ante omnia erat, semper erat, quoth ^d *Augustine*, hee was
alwaies, who was before all workes.

Wus.] It is probable that *Saint Iohn* in this exordium
^e alludes ^f per antithesin vnto *Moses* preface, Genes. 1.
In the beginning God created heauen, &c. ^g hereby shew-
ing the difference betweene the Creator and the crea-
ture. For whereas *Moses* wrote, in the beginning God
made heauen and earth, and all that in them is: our E-
uangelist on the contrary saith, in the beginning was the
word,

Christmas day.

190

word, not in the beginning God made the word. ^h Insinuating that the word had his being already, when other creatures (of what sort soever) had but their beginning. And here ⁱ diuines haue distinguished acutely between *fuit* and *erat*, affirming that *fuit* imports a thing that once was, and is not now: so *Scaliger* in his *Motto*, ^k *fuius Troes*; whereas *erat* implyeth eternitie; which was, and which is, and which is to come, *Apocal.* 4. 8. Saint ^l *Ambrose* notes excellently, that this one verbe *erat*, is repeated heere foure times, in the beginning was the word, and the word was with God, and that word was God, the same was in the beginning, &c. *Erat, erat, erat, erat, ubi impius inuenit quod non erat?*

The word] He saith not in the beginning was the son, ^m lest his reader should dreame of a carnall generation: but in the beginning was the word. Holy Scriptures or speeches of the Prophets and Apostles vttered by Gods appointment for the reuealing of his diuine will towards man, are called Gods word: but to ⁿ distinguish God the Son from these words, hee is termed after a more eminent sort *ὁ λόγος*, the word, or that excellent word, ^o from whom euery diuine truth issueth, and in whom are hid all the treasures of wisdom and knowledge, *Coloss.* 2. 3. Christ is not a vocall word, *P verbum eò quod verberato aëre plectroque lingue formetur*: for hee was in the beginning before there was any sound or aire. But Christ is the mentall, and substantiall word of his father, *q verbum non sonus auribus strepens, sed imago mentibus innotescens*. As our Epistle for this day doth vnfold the Gospell, *The brightness of his glory, and expresse image of his person.*

ὁ λόγος ipse paterni pectoris effigies, lumenque à lumine vero.

And the word was with God] Concerning the diuerse significations of the preposition *apud*: I referre you to *Thomas Beauxamis*, and *Maldonat* in their commentaries vpon this text. It imports here not a locall, but a

F 2

personall

^h *Rhem.* in loc.

ⁱ *Basil.*

Cyrl.

Bedæ.

Alcuinus apud Maldon.

Idem Iansen.

Con. cap. 1.

^k *Virgil.*

Ænead. 2.

^l *Lib. 1. de fide ad Granat. cap. 3.*

^m *Theophilacti. Eulhym.*

ⁿ *Bædæ.*

^o *Erasmus.*

Jansen.

Beauxamis.

^p *Donatus*

apud Rupert.

in loc.

^q *August. epist.*

112. cap. 12.

Consule Maldonat.

Beauxamis.

Arbuz.

Ludolph. in loc.

^r *Talladius ubi*

supra verum

r. eius verbum,

quam sermo.

Vide Iansen.

Concord. cap. 1.

& Eras. an.

in loc.

1 Ariens.
Melan. 7.
B: 74.

1 Augustin. re-
tract. lib. 1.

cap. 4.

u Augustin. de
civit. Dei lib.

11 cap. 10. &
Lombard. sent.

1 distinct. 2.

x Fulgentius
ser. de dup. nat.
Christ.

y Leontius ap-
ud Maldonat.

& B. Harm. de
Christ. lib. 1.

Cap 6 § quan-
tum ad secund.

z Am'ros. lib.
de incar. D. m.

sacrament. c. 3

a Aquin.

b Melanct.

c Theophrast.

Luasplm.

d Augustin.

heres. 44.

e Jansen. con-
cord cap. 1.

* Ariens.

f Coloss. 1. 16.

personall distinction. I and my Father (saith Christ) are one, Ioh. 10. 30. *unum* of one substance, not *unus* one person; and therefore he saith not in the singular, I and my father *am* one: but in the plural, *are* one. The Sonne is *alius* then the Father, not *aliud*, another person albeit not another essence, *non alius in natura sed alter in perso- na*: for it is written here the word was *with* God, as that it *was* God, first said to be with God, and then to be God, signifying that the word was the same God with whom it was in the beginning. *Semper cum patre, semper in patre, semper apud patrem, & semper quoad patrem*. Herethen obserue concerning the word ^a three points especially.

1 When it was, *in the beginning*.

2 Where it was, *with* God.

3 What it was, *and the word was* God.

The pith of ^b all is, that God the Son is a distinct person from God the Father, and yet of the same substance with the Father, equall in glory, coeternall in Maiesty. This one verse then ouerthroweth many blasphemous hereticks; [*in the beginning*] confuteth Ebionites and Cerinthians. The clause [*was with* God] ^c Sabellians and other denying a Trinitie in vnitie, that is, a distinction of persons in the deity [*was* God] confoundeth Ariens, and all such as with ^d Paulus Samosatensis affirme that Christ was a meere man [*in the beginning with* God] all ^e Eunomians and ^{*} such as hold Christ to be but a temporall God by grace, and not an eternall God by nature.

All things were made by it, and without it was made nothing that was made] As the epistle doth expound the Gospel, he laid the foundation of the earth, and the heavens are the works of his hands, ^f all things as well invisible as visible, were created by him and for him; he made whatso ever was made, and it was exceeding good, Genes. 1. 31. But Satan as hee is a deuill, and sinne which came in to the world by the suggestion of the deuill, and death

and death also which is brought vpon man as a curse by linne, are not his workes. And the reason is plaine, because that which is euill is a π nothing, *mali nulla natura est, sed amissio boni* (quoth^h *Augustine*) *mali nomen accepit.* And ⁱ*Gregorie Nyssen*, *Mali essentia in eo posita quod essentiam non habet*: euery good and perfect gift is from aboue, comming downe from the father of lights, and with him is no variableness, neither shadow of turning: ^k*Ita confert bona, quod non infert mala.* See *S. Augustine*, tract. 1. in *Ioan. Bibliothec. Sixt. Senen. lib. 6. annot. 174. Melane. postil. & Eras. annot. in loc.*

The clause more proper to this Festiual, and most profitable for vs to be further examined, is, that *the word became flesh, and dwelt among vs, &c.* And this was¹ not by conuersion of the Godhead into flesh, but by taking the manhood into God. ^m*Naturam suscipiendo nostram, non mutando suam.* ⁿ*Homo quippe Deo accessit, non Deus à se recessit.* For in the word made flesh all the fulness of the Godhead dwelleth (as the Scripture speaks) bodily, Col. 2. 9. that is, ^o personally. For albeit he be God and man, yet is he not two, but one Christ: one, not by confusion of substance, but by vnitie of person. For as the reasonable soule and flesh is one man: so God and man one Christ. See Epist. Sund. next before Easter.

The first newes of Christs actuall natiuitie was broached and brought into the world (as we read in the second lesson appointed for this morning praiser) by the tongues of Angels, and that with an *ecce*, *Behold, I bring you tidings of great ioy, that shall be to all the people: that is, that vnto you is borne this day in the Citie of David a Saniour. which is Christ the Lord.* Reioice grandfather *Adam*, for on this day, according to the word of thy gracious Creator, the ^q seed of thy wife *Eua* hath bruiled the serpent-head: reioice father *Abraham*, for on this day in thy seed all the nations of the earth are blessed, *Ge. 22. 18* Reioice King *David*, for on this day God hath of the^r fruit of thy body set a King vpon thy throne. Reioice ye Prophets

^g *Augustin.*
Soliloq. cap. 5
^h *De ci. ii. Dei*
lib. 11 c. p. 9.
ⁱ *Apud Ca'amb.*
not. in epist.
Nyssen. ad
Eustat.
^k *Arcens hom.*
^{4.} *Natal. dom.*

^l *Athanasius*
in symbol. vide
Billarm. de in-
carnat. Christi.
cap. 4.
^m *August. ep.*
120 cap. 36.
ⁿ *August. ep. 3.*
^o *Melane.*
Com. in Ioan. 1.

^p *Luk. 2. 10. 11*

^q *Gen. 3. 15.*

^r *Pf. 132. 11.*

f. Act. 3. 24.
Luk. 1. 70.

t. Esay 9. 9.
u. Galat. 4. 4.
x. Luk. 2. 7.

y. Ser. 1. in natal. Dom.

z. Jer. 23. 24.

a. Ser. 3. in natal. Dom.

b. Heb. 4. 15.
c. Mat. 9. 13.

of the Lord, for ^fall your prophecies on this day were fulfilled. Reioice yee that are licke, for on this day the Physitian of the world was borne. Reioice yee Virgins, for a Virgin on this day brought forth a sonne. Reioice ye children, for on this day the great God became a little babe. Let all people reioice, for that he who *was in the beginning*, and (as it is in the former lesson appointed for this morning praier) ^tan euerlasting father, in the fulnesse of time ^uwas made of a woman, and ^xwrapped in swaddling clothes. For that he who was the word, became an infant not able to speake one syllable. For that hee who was *with God*, did vouchsafe to dwell among vs, appearing in the shape of a man, Philip. 2. 7. For that hee who *was God*, and therefore most mightie, became *flesh*, and so most weake, for *all flesh is grasse, and the gracethereof as the flower of the field*, Esay 40. 6.

Saint y^e Bernard preaching on this day, said the shortnes of the time constrained him to shorten his Sermon : and let none (quoth hee) wonder if my words be short, seeing on this day God the Father hath abbreuiated his owne word : for whereas his word was so long, as that it ^zfilled heauen and earth ; it was on this day so short, that it was laid in a manger. I wish vnfaignedly with the same deuout ^aBernard, that as the word was made flesh, so my stonie heart might be made flesh also, that it might alway meditate on this heauenly Gospell, *Unto you is borne this day in the Citie of Dauid a Saviour, which is Christ the Lord* For all our sound comfort stands in happinesse, and all our happinesse is in fellowship with God, and all our fellowship with God is by Christ. For God the Father (if wee consider him in his iustice) heares not sinners, Iohn 9. 31. He therefore remembring his mercie, got as it were new eares, and set them on our head *Iesus Christ*, who being flesh of our flesh, is such an high Priest, as is ^btouched with the feeling of our infirmities, openly professing ^cthat hee came not to call the righteous, but sinners to repentance : Come to me all yee that

are

Christmas day.

are laden, and I will ease you, Mat. 11. 28. Whatsoever yee shall aske the Father in my name he will giue it you. Iohn 16. 23.

If thou wert invited to some great wedding, thou wouldest I am sure be very carefull what apparell to put on; but if thou wert to be married thy selfe, thou wouldest be very curious in thine attire: behold (saith ^d Augustine) all of vs are bidden on this day to a marriage, for Christ came out of the Virgins wombe as a bridegroom out of his chamber: the Godhead was ioyned vnto the flesh, and the flesh vnto the Godhead, and these two were coupled together, and after an ineffable manner in an ineffable marriage made one. Beleeue this, and thou shalt haue power to be Gods owne sonne, as it is in our text. My (beloued) if thou put on this wedding garment, thy soule shall be Christs own spouse, so nere, so deare to him, as that he will say to it *I am thy saluation*: and it may also tell him, *I am my welbeloueds, and my welbeloued is mine*. For if ^s Pilate by wearing Christs coate without a seame did appease the wrath of angry Caesar: how much more shall euery true beleeuer please God our heauenly King, if he ^h put on Christ himselfe. ⁱ O the blessed crying of a blessed babe, by which euery faithfull seruant and sonne of God escapeth eternall howling in hell. O glorious manger, in which our soules Manna lay; the ^k bread of life that came down from heauen, on which if a man feede hee shall not hunger againe. O how rich are the ragges, which haue made plaisters for our sores, for our sinnes. I conclude with an hymne of ^l Prudentius.

*Mortale corpus sumpsit immortalitae,
Ut dum caducum portat eternus Deus,
Transire nostrum posset ad caelestia.*

d Ser. 2. & 4.
de temp.

c Psalm. 35. 3.
f Cant. 6. 2.
g Flores hist.
ad an. 38.

h Rem. 13. 14.
i Augustin. ser.
9. de temp.

k Iohn 6 35.

l Peristep.
hym. 10.

The Epistle, A c t. 7. 55.

And Steuen being full of the holy Ghost, looked up stedfastly with his eyes into heaven, &c.

Yesterday you heard how Christ was borne, to day you shall vnderstand how *Steuens* died : In Christs natiuitie, who was borne in a little village, and in an Inne of that village, and in a stable of that Inne, and laid in a cratch of that stable : wee may learne humilitie not to boast of our great birth. In *S. Steuens* martyrdome wee may behold an excellent patterne how to behaue our selues at our death, hauing faith in God, and loue toward our neighbours, the which assuredly will breed such a Christian resolution in vs, as that wee shall depart this life cheerefully, lying downe in our graues as in a bed to sleepe ; for so the text here, *when hee had thus spoken, he fell a sleepe.* The Church then in ioyning these two festiuals, is desirous that wee should learne to liue well as Christ : and dye well as *Steuens*. In the words of ^m *Augustine*, *Celebramus hesternam diem natalem quo ex martyrum natus est in mundo, hodie celebramus natalem quo primicerius martyrum migravit ex mundo. Oportebat enim ut primum immortalis pro mortalibus susciperet carnem, & sic mortalis pro immortalis contemneret mortem. Et ideo natus est Dominus ut moreretur pro seruo, ne seruus timeret mori pro domino. Natus est Christus in terris, ut Stephanus nasceretur in caelis, &c.* And I pray with the ⁿ same Father hartily, donet mihi dominus pauca dicere salubriter, qui donauit *Stephano* tanto dicere fortiter.

m Ser. 1. de
S. Stephano.

n Ser. 3. de
S. Stephano.

In

In the whole
text two points
are to be confi-
dered especi-
ally the

bloudy behaiour of the Iewes in
martyring Steuen.

godly behaiour of Steuen in his mar-
tyrdome.

God
in
particular, Lord
Iesus receine my
spirit.

Men, heartily praying
for his enemies on his
knees, with a loud voice,
Lord, lay not this sinne
toward
to their charge.

Himselfe, vndergoing
his martyrdome so
comfortably, that gi-
uing vp the ghost hee
laid downe his head
vpon the hard stones
as vpon a soft pillow
to sleepe.

The Iewes in their blind zeale were so furious and
mercilesse, that they put Steuen to death, who sought to
bring them to eternall life; stoning him as a blasphem-
mer against God and his law, who was a man full of faith,
and power, and the holy Ghost. An harsh and an hard fact of
a stonie people saith *Augustine*, *ad lapides currebant, duri
ad duros, & Petris lapidabatur qui pro Petra, qui Christus est
moriebatur.*

o. 47. 5. 11. 13.

p. *Apud Lorin.*
in loc.

q. *Arar. lib. 1.*
carm. in act.

*9 Lapidēs Indaē rebellis
In Stephanum lymphata rapis, quæ crimine duro
saxea semper eris.*

But

r Paratus ser.
de S. Stephano.
f Mat. 6. 20.
t Philip. 3. 20.
u Arcimus.
x P'sal. 120. 1.
y P'sal. 121. 2.

z According to
which our most
illustrious
Queens Anne
gave for her
word in the lot-
tery 1612.

La mia Gran-
dezza dal co-
celso.

a Vide Baron.
Mart. Rom. an-
not. in decemb.
29. & Stapleton
in vita Thom.
cantuar.

b Reg. Houten-
den. annal. part.
poster. pag. 298.

c Brentius apud
Marlorat in
loc.

d Disputat.
Albana 3.

e Lib. 3. de fide
al grat. cap. 7. 1.

But of their crueltie toward *Stenen*, and other Pro-
phets of God : in the Gospell appointed for this day
more copiously. The most obseruable point in our pre-
sent text is the godly behauiour of *Stenen* in his martyr-
dome, 1. to God, *he looked vp stedfastly with his eyes into
heauen, &c.* As to the place where his treasure was,
his conuerſation was, his helpe was. Hereby teaching
vs whether we should flie for succour in aduerſitie, not
vnto men here below : but vnto God in heauen aboue.
So *Dauid*, *When I was in trouble, I called vpon the Lord,
and hee heard me, & my helpe commeth euen from the Lord.*
So *Iob*, *my witnesſe is in heauen, and my record is on high.*
And so *S. Iames*, *euery good gift is from above.*

Calling vpon God, and (aying Lord.) *Thomas Becket* a
renowned Martyr and Saint among the Papists, at his
death earnestly commended himselfe and his cauſe to
the protection of *S. Mary*, but our protomartyr heere
(knowing that shee was *neque magistra neque ministra*,
neither mistresse of his soule, nor yet a ministring spi-
rit to his soule) forgetting our Lady, calleth vpon our
Lord only, saying, *Lord Iesu receiue my spirit*, the which
is not an invocation of God the Father, (as *Fran. Dauid*
impiously taught, making *Iesu* the Genitiue case, and
the meaning thus, O Father in heauen which art the
Lord of thy sonne *Iesu*) but (as *Ambrose* notes) a pray-
er vnto God the Sonne, for besides infinite places of ho-
ly Scripture (where Christ is called Lord, and called vp-
on as the Lord.) *S. Iohn* Apocalips. 22. 20. vseth as *Ste-
nen* here *Iesu* in the vocatiue case, *etiam veni Domine
Iesu*, euen so come Lord Iesus. Where (*Domine Iesu*)
cannot bee construed the Lord of Iesus, but the Lord
Iesus. See *Lorin. in loc.* & *Belarmine de Christo, lib. 1.
cap. 8.*

If the Lord be considered without Iesus, howſoeuer
in regard of his power he is able, yet in regard of his iu-
ſtice not willing: the good Angels and bleſſed Saints in
heauen are willing but not able: wretched vncharitable
men

men on earth are neither able nor willing : onely Christ the Mediator betweene God and man is both able and willing to heare vs and helpe vs ; able, because *Lord* : willing, because *Iesus*. And therefore *Stenen* here doth not inuocate the Lord, but in the name of *Iesus*, neither doth he call vpon any Iesus but the *Lord Iesus*: he looks not for any succour either from men on earth, or blessed spirits in heauen : onely hee poureth out his soule to the redeemer of his soule, *Lord Iesu receiue my spirit.*

Receiue.] He knew that his life was hid with Christ in God, and therefore commendeth his soule to him alone who created it, and redeemed it, and iustified it, and sanctified it, and will in his good time glorifie it. O *Lord Iesu*, take thine owne into thine owne custodie ; seeing I am now to leaue this life, receiue my spirit. Heere then against the *Sadduces* in Christs age, and *Atheists* in our time, we may note the soules immortalitie ; *for God is not the God of the dead, but of the liuing.* Again, that al soules departed are in certaine receptacles vntill the generall iudgement, they do not obambulate and wander vp and downe. but remaine in places and states of happinesse or vn-happinesse, either in the hands of God, or in the Devils prison : and therefore all the daies of our life, but especially at the houre of our death, it behooueth vs to say and pray with *S. Stenen*, *O Lord Iesu receiue my spirit.*

My.] Charitie begins with it selfe, malice with another : in our idle bulie time men are very sollicitous lest God lay this or that sinne to their enemies charge ; but wee may tell them as Christ did other in another cause, *Weepe not for me, but for your selues.* If your deuotion be so great, and your praiers so good, pray first for your selues, for you peradventure haue more need ; and then with well and do well vnto your enemies, as *Stenen* here, first, *Lord Iesus receiue my spirit* : and then *Lord Iesus forgiue their sinne.*

Spirit.] Most men are all for the bodie, nothing for their soule : but *S. Stephen* is all (as it should seeme) for the

f Coloss. 3.3.

g Mat. 23.32

h Luk. 13.28.

i Mat. 16. 26.

k Laert. in vi-
ta Democrit.

l 1. Cor. 13. 1. 3.

m August. ser.
5. de S. Steph.n Luke 23. 34
o Ser. 4. de S.
Stephano.

the soule, and nothing for the bodie. For *what is a man profited if he should gaine the whole world, and lose his owne soule*, faith our blessed Sauour: by which Apophthegme it doth appeare, that euery soule in it selfe is of greater price then a whole world, but thy soule vnto thy selfe ought to be of greater account then a million of worlds, if (as *Empedocles* and *Democritus* imagined) there were so many: saue this, and saue all; lose this, and lose all: and therefore let thy whole life be nothing else but a meditation of death; and that thou maist die well as *Steuens*, endeouour to liue well as *Steuens*. Howsoeuer it goe with thy goods, or good name, be sure to looke well vnto thy soule; that whether thou die for the Lord, or in the Lord, thou maist cheerfully deliuer it vp vnto the Lord, as *Steuens* here, *Lord Iesu receiue my spirit*.

Vnto faith in God he doth adioine loue to men, without which all his praying, and kneeling, and crying, yea dying had been but as a sounding brasle and a tinkling Cymball. Of loue there be two principall offices, one to giue, another to forgiue. *S. Stevens* is an excellent patterne of both, of the latter especially, praying for his hatefull enemies *euē* at that houre when hee could scarce gaine time to thinke on his friends. It is said, *1. Peter 2. 21.* That *Christ suffered for vs, leaving vs an example*. Now Christ on the Crosse praied for his persecutors earnestly, *" Father forgiue them, for they know not what they doe. Penebat, & tamen petebat*, as *Augustine* sweetly. *S. Stevens* followed his masters example, *Lord, lay not this sinne to their charge*. The which praier is clothed with two circumstances, *hee kneeled downe*, shewing his reuerence to God: and *cried with a loud voice*, manifesting his vnfeined affection toward them. Vnto the top of which exceeding great charitie there are three degrees.

1. He praied for enemies.
2. For mortall enemies who stoned him.
3. In hot blood, at that time when they did wrong him

him most, as being more sory for their riot, then for his owne ruine. For *P* eternall death is the wages of such a sinne, but euerlasting life, the Crowne of such a suffering.

Hee kneeled downe] God is the Lord of the body, so well as of the soule, and therefore challengeth as well reuerent gesture, as inward deuotion: in praying then either stand as a seruant before thy Master, or knee'e as a subiect to thy Prince. [¶] *Daniel* prayed kneeling, [¶] *Peter* prayed kneeling, [¶] *Paul* prayed kneeling, [¶] *Christ* himselfe kneeling, and the [¶] *Magdeburgenses* acknowledge this gesture to be most ancient, and most vsuall among the children of God in all ages, and therefore not to kneele in the congregation argueth either ignorance, or arrogancie. For seeing all of vs are Gods adopted sons, and not borne to the good we possesse: it behoueth vs when we come before our Father, especially to craue his blessing, to be dutifull and humble in our cariage.

Concerning kneeling at the Lords Supper: if the Church haue power and authority to change the time, commanding vs to receiue the Communion in the morning, whereas Christ administred it in the [¶] night: to change the place, for whereas Christ ordained his Supper in a [¶] priuate house, wee communicate in a Temple: to change the number and qualities of the persons, deliuering the Sacrament vnto more then twelue, and to women as well as men: I see no reason but it hath authoritie likewise to change the gesture. The time was altered, because for this sacrifice the morning is the most fit time: the place was altered, because the Church is the most fit place: The gesture was altered also (being a matter not of the Sacraments essence, but of outward order onely) because kneeling is the most fit gesture, for Protestants especially, who deny the grosse reall presence, and hold the Lords Supper an *Eucharist*, or thanksgiuing vnto God for the redemption of the world by the death of his Sonne: giuing of thanks is a part of

p *Thron* *im-*
pietatem *mors*
sequatur *a-*
terna, *huius* *au-*
tem *moris*
vita *perpetua*.
Aug. *ser.* *5.* *de*
Stephano.

q *Mat.* *6.* *10.*
r *Act.* *9.* *40.*
f *Act.* *20.* *36.*
t *Luk.* *22.* *41.*
u *Cent.* *2.*
col. *117.*

x *1 Cor.* *11.* *23.*

y *Mat.* *26.* *18.*

prayer,

z Hieron. *epist.*
ad Marcel. de
laudibus *Asella*

a *Augustin. ser.*
z de S. Ste-
phano.

b Caetan.
in loc.

c *Augustin. ser.*
5. de S. Ste-
phano.

d In loc.

e *Mat. 5. 43.*

f *Lombard. 3.*
sent. dist. 30.
Thomas 22.
quest. 25 art. 9
gloss. in Mat. 5.
Sext. sen. biblio.
thec. lib. 6.
annot. 27.

g *Exhortation*
to the Princes of
Europe by a
pilgrime Spani-
ard pag 25.

h *Languet. ad*
an. dem. 706.

i *Iob 31. 35.*

prayer, and in prayer no gesture so fit as kneeling. Deuout ^z *Asella* did vse geniculation in prayer so much, as that her knees were made brawnie like the knees of a Camel. See *Step. durant. de ritibus Eccles. lib. 3. cap. 24.*

It is very remarkable that *Steuens* here stood when he prayed for himselfe, but kneeled when he prayed for his enemies: hereby shewing the greatnesse of their impiety which easily could not be forgiuen, as also the greatnesse of his ^b piety, ^c *Qui plus illorum doluit peccata quam sua vulnera.* For this end hee cryed also with a loud voice, *magnus clamor magnus amor*: Or as ^d *Caetan*, he cryed with a loud voice for others instruction and example, that we might be followers of him as hee was a follower of Christ.

Lay not this sin to their charge] The ^e Scribes in their glosses on the Law said expressely, *Thou shalt loue thy neighbour, and hate thine enemy*, ^f Some Papists also thinke that the words of our Sauour (*resist not euill, and loue your enemies*) are not absolute precepts, but onely counsels: according to this doctrine the *Castilians* (as I haue ^g read) since the battell of *Alijabarto* would not suffer any to preach vpon the friday in the first weeke of Lent, because the Church on that day sings *mimicos diligite*, loue your enemies. And ^h *Iustinian* being restored againe to his Empire, shewed extreame crueltie toward his aduersaries and their allies; for as often as he moued his hand to wipe the filth from his nose which was cut off, hee commanded one of his enemies to bee put to death. Wherefore seeing to loue our enemies in the iudgment of some men is against Gods law; and of other beside the law: seeing many men in their precepts, and most men in their practise manifestly shew that it is an hard saying: Saint *Steuens* charity doth appeare to be great in blessing such as cursed him, and in praying for such as did hurt him.

Iob renowned in holy Scripture for his patience, said,
i *If mine aduersarie should write a booke against me, would I*

not

not take it vpon my shoulder, and binde it as a crowne vnto me? But *Steu*n surpassing *Iob* (as ^k *Gregorie Nyssen* obserues) esteemed the very ring of his persecutors, where-with he was enclosed on euery side, his crown, and euery stone flung at his head a pretious diamond, ^l so that it might haue beene said of him, as it was of *Dauid*: ^m *The Lord preuenied him with the blessings of goodnesse, and set a crowne of ⁿ pretious stones vpon his head.* Our goods are sweet vnto vs; and therefore wee can hardly forgieue the theefe: our good name sweeter; and therefore wee doe more hardly forgieue the slanderer: but our life most sweet, (^o *Skinne for skinne, and all that euer a man hath will be giue for it*) and therefore most hardly doe we forgieue murtherers and martyrs: in hot blood especially while they wring vs and wrong vs: and yet *Steu*n full of the holy Ghost, and therefore full of loue, ^p *in persecutione positus pro persecutoribus orabat*, in the midst of his persecution heartily praied for his persecutors, *O Lord Iesu, lay not this sinne to their charge.* Our sinnes not forgien are ^q set before vs, and as enemies in ^r battell fighting against vs, a pillar of infamie to disgrace the wicked in this, and the next life: the which (as ^t *Basil* thinkes) is more grieuous to their soule then hell fire. So that the ^u meaning of *S. Steu*n is in saying (*lay not this sinne to their charge*) that God would giue them a better minde, and not impute this offence, but rather to burie this and all other their sinnes in his dearch and graue, that they neuer rise vp againe to worke desperation in this world, or destruction in the world to come. ^v *S. Augustine* brings in *Steu*n speaking thus vnto God: *Ego patior, ego lapidor, in me saniant & in me fremunt; sed ne statuas illis hoc peccatum, quia ut dicam tibi à te primo audiui. Ego seruus tuus patior, sed multum interest inter me & te; tu dominus, ego seruus; tu verbum, ego auditor verbi; tu magister, ego discipulus; tu Creator, ego creatus; tu Deus, ego homo; multum interest inter peccatum istorum qui lapidant me, & illorum qui crucifixerunt te: quando ergo dixisti, Pater ignosce*

k *Orat. de S. Stephano.*

l *Lorin. in loc.*
m *Psal. 21. 3.*

n *De lapido pretioso. vulgar. Latin. Consule Acoftam. con. de S. Stephano.*
o *Iob 2. 4.*

p *Augustin. ser. 5. de S. Steph.*

q *Psal. 50. 21.*
r *Lorin. in loc.*

f *In Psal. 33.*
t *Aret. in loc.*

u *Ser. 1. de Stephano.*

x Calvin in loc.
y 1. Tim 1. 13.

z Vbi sup.

a Ser. de S.
Stephano.

b Orat. de S.
Stephano.

c Aret in loc.
d 1 King. 2. 10
e 1. Kin. 11. 43

f 1. Cor. 15. 18
g 1 Thess 4. 13

h Li^h. 2. de art.
amant.
i Aeneid. 6.
Idem recitat.
Aug epist. 120
cap. 33.

ignosce illis, quia nesciunt quid faciunt, pro magno peccato petisti, & me pro minimo petere docuisti: domine ne statuas illis hoc peccatum; ego patior in carne, isti non pereant in mente. Now the Lord heard his praier, and granted his request, ^a in that *Saul* had not this sinne laid to his charge, as ^z himselfe witnesseth. I was a blasphemour, and a persecutor, and an oppressor: but I was receiued to mercy, for I did it ignorantly through vnbeleefe. So that ^a *Augustine* is bold to say, *Si Stephanus non sic orasset, ecclesia Paulum non haberet.* And ^a *Fulgentius*, *Quo processit Stephanus trucidatus lapidibus Pauli, illic sequutus est Paulus adiutus orationibus Stephani.*

When hee had thus spoken. Uttering such excellent words, and with such a resolute spirit, and in such a reuerent fashion: after he had thus spoken for the matter, and thus for the manner; giuing vnto God the life of his soule, forgiuing his persecutors the death of his bodie, hee sweetly slept in the Lord. *Christus pro nobis hominem induit, Stephanus pro Christo hominem exiit*, as ^b *Gregorie Nyssen* elegantly. Christ became man for *Steuuen*, and *Steuuen* became no man for Christ, *hominem exiit*, he so willingly put off his flesh, as a man would put off his clothes at night, and so death as welcome to him as sleepe to the wearie: *when he had thus spoken, hee fell asleepe.*

To ^c mitigate deaths horror, it is called often in holy Scripture *sleepe*. So the text saith of ^d *Danid*, and of ^e *Salomon*, and of other Kings of Israel and Iuda, that they *slept with their fathers*. In the new Testament also such as are dead in the Lord, are said to ^f *sleepe in Christ*. I would not haue you (saith ^g *Paul*) ignorant concerning them which are asleepe, &c. For this cause many are weake and sicke among you, and many sleepe, 1. Cor. 11. 30. For man in his graue sleepeth, and waketh not againe till the heauen be no more, Iob 14. 12. So great a resemblance the Gentiles acknowledged between dying and sleeping, that *Onid* calls sleepe ^h *mortis imago*, deaths image; ⁱ *Virgil*

consan-

consanguineus lathi, the kinsman of death : ^k *Seneca* the brother of death, and *Hesioda* the sister of death. Among infinite comparifons I finde that death is principally likened vnto sleepe,

In ^l respect of the $\left. \begin{array}{l} \text{Rest} \\ \text{Resurrection} \end{array} \right\}$ of the dead.

Concerning the first : it is said by the ^m spirit, Blessed are the dead in the Lord, for they rest from their labors, and so God ⁿ giueth his beloued sleepe. The coffin is a couch, ^o *in quo mollis ille dormit, quisquis durius in vita se gesserit*. I finde in the records of antiquitie, that a Sepulchre is called ^p *requietorium*, a bed of ^q sacred rest and securitie, which *Valerius Probus* expresse in these letters, H.R.I.P. *Hic requiescet in pace*, and *Pet. Diaconus* in other, D. M. S. *Dormiunt mortui securi*.

^r *Hic mortui requiescit semel,*

Qui viuus requieuit nunquam.

But here we must obserue, ^t that our soule sleepest not in the dust, as our body till our last dome : For the soules of the reprobate at their death are ^u fetched away from them, and caried into ^v hell. But the soules of such as die in the Lord, instantly liue with the Lord, conueied by the glorious Angels into *Abrahams* bosome, Luk. 16. 22. So Christ ^x expresse to the theepe on the Croisse, Verily I say to thee, this day shalt thou be with me in Paradise. ^y *Anima absoluitur, corpus resoluitur : que absoluitur, gaudet ; quod resoluitur in terram suam, nihil sentit*. And so the Saints departed are dead in their worst part onely, but liuing in their best : euen in that wherein they desire to liue most, as an Heathen ^z Poet diuinely :

Sed lugere nefas, nam qui te (Prisce) reliquit,

Vixit qua voluit viuere parte magis.

And therefore though the ^a dead bodies of Gods seruants haue bene giuen as meate to the fowles of the aire, and their flesh vnto the beasts of the land ; yet ^b right deare in the sight of the Lord is the death of his Saints. And these things (as ^c *Augustine* notes) are spoken in the

^k *Her. furen.*
^l *act. 4. in Choro.*
^m *Idem Homer. & Orpheum.*

^l *Caiet in loc.*

^m *Apoc. 14. 13*

ⁿ *Psal. 127. 3.*

^o *Ambros. ser. 28.*

^p *Vide Lorin. in loc.*

^q *Tul. lib. 2. de legibus.*

Cambri item vocant sepulchrum, Bed.

^r *Guicciardin. de Jacob. Trinit. milite.*

^s *Caluin.*

Arotius.

^t *Luk. 12. 20.*

^u *Luk. 16. 23.*

^x *Luk. 23. 43.*

^y *Ambros. de bono mortui, cap. 8.*

^z *Martial. Epigram. lib. 6. Epigram. 18.*

^a *Psal. 79. 2.*

^b *Psal. 116. 13*

^c *Lib. de cura pro mortuis, cap. 2.*

S. Stephens day.

d *Apos. 20. 13.*

e *Mat. 24. 31.*

f *1. Cor. 15. 53*

g *1. Thes. 4. 16*

h *Philip. 3. 21.*

i *Iohn 11. 25.*

k *Iob 19. 25.*

l *Possidonium
in vita Aug.
cap. 27.*

m *Perkins
tract. of dying
well. Id. m re-
ferti Simon*

*Grincus de ciu
vita & obitu.*

n *Baron. annal.
Tom 1. ad an.*

*253. & marty-
rolog. Rom.
January 24.*

o *Magdeburg.
cent. 3. col. 305.*

p *Psal. 116. 7.*

q *Pet. Damian.
ser. de S. Steph.*

Psalme not to shew the Martyrs infelicitie, but in ampli-
fication of the murderers inhumanitie. For the ^d sea
shall giue vp the dead in it, and the glorious Angels in
the last day shall ^e gather together all Gods elect from
the foure winds, and from the one end of the heauen to
the other, and then this ^f corruptible shall put on incor-
ruption, and this mortall immortalitie ; then our bodie
which hath a long time slept in the graue, shall be rou-
sed vp againe by the sound of the ^g trumpet, and raised
vp againe by the power of our blessed Sauour, who di-
ed for our sinnes, and rose againe for our iustification.
And then he shall change our ^h vile bodie; that it may be
fashioned like vnto his glorious bodie. Then he which
is the ⁱ resurrection and the life, shall giue vs our perfect
consummation in bodie and soule in his eternall glory.
^k *Iob* in his greatest extremitie said, *I am sure that my Re-
deemer liueth, and though after my skinned wormes destroy
this bodie, yet shall I see God in my flesh.* ^l *Ambrose* being
readie to depart out of this world, told his acquaintance,
*Non sic vixi ut me pudeat inter vos vivere : sed nec mori ti-
meo, quia bonum dominum habemus :* I haue not so liued
among you, that I am ashamed to liue : neither doe I
feare to die, because we serue a good Lord. ^m *Oecolam-
padius* to his friend visiting him at the point of death,
*What shall I say to you, newes, I shall be shortly with Christ my
Lord.* The renowned Martyr *Babylas* (when ⁿ *Decius* the
cruell Emperour had commanded his head to be chop-
ped off) ^o vsed the words of the ^p Psalmist, *O my soule
returne to thy rest.* And *Steuens* here stoned to death, is
said *terminis terminantibus*, to sleepe in the Lord. ^q *Felix
sommus cum requie, requies cum voluptate, voluptas cum eter-
nitate.*

The



The Gospell. MATTH. 23. 34.

I send unto you Prophets, and wise men, and Scribes, &c.

IT is a good obseruation in the Churches historie, that these three commonly succeed each other. *Ingentia beneficia, ingentia peccata, ingentes pœna.* The present Gospell is an example hereof, in which all the same points are very remarkable.

† Magdeburg.
epist. præfæ.
cens. 5.

1 *Ingentia beneficia*, Christs exceeding great mercy toward the Iewes in seeking their conuersion as well by himselfe, as his messengers. And those *Prophets, and wisemen, and Scribes*, and that not once but often: *how often would I haue gathered?* and that not cursorily, but earnestly; *Ierusalem, Ierusalem*, not coldly, but affectionately, *like as the henne gathereth her chickens under her wings.*

† Theophylact.
Euthym.
Aquin.

2 *Ingentia peccata*, the Iewes exceeding great malice toward Christ, abusing

meanes, ye would not.

his

of all sorts

{ Prophets.
Wisemen.
Scribes.

ministers

with all
kind of
iniury, { Killing.
Crucifying.
Stoning.
Scourging.
Persecuting.

in all places, not sparing so much as the Sanctuarie, whom yee slew betwene the temple and the altar.

At all times, for it is not heere, thou that hast killed in time past, or thou that wilt kill in

t Chrysost.
Cicilian.

u Marlorat.

time to come: but in the present, *thou that killest and stonest.* ^t Intimating their continuall habit in killing the Prophets, and stoning such as were sent vnto them. As if he should haue said, *"quæ occidisti, & occides, & occisura es.*

3. *Ingentes pœne*, both
in respect of the

Guilt, that vpon you may come
all the righteous blood, &c.

Punishment, behold, your
house is left vnto you deso-
late.

x Formis ser. 3.
in loc.

Or as ^x other, their
punishment is
threefold,

Temporall, your house is left vnto you
desolate.

Spiritual, yee shall not see mee hence-
forth.

Eternall, that vpon you may come all
the righteous blood.

y Maldonat.

Wherefore behold] This ^y *Ideo* renders not the reason why Christ did send Prophets vnto this people; but imports the true cause why they persecuted such as were sent: namely, because they were *serpents, and a generation of vipers*, as it is in the words immediately going before. ^z Vipers are conceiued by byting off the males head, and borne by renting the females belly: so they killed their spirituall Fathers the Prophets, and rent in sunder the compassionate bowels of their deare mother the Church.

z Plin nat. hist.
lib. 10. cap. 62.

a Theophylact.
Euthym.

Anselm in
Mat. 3. 7.

b Rom. 10. 15.

c Theophylact.
Euthym. in loc.

d Matth. 20. 8.

e Matth. 9. 38.

f Luther.

I send] ^b How shall they preach except they be sent, no man ought to take that honour vnto himselfe but he that is called of God, Heb. 5. 4. ^c Here then obserue that Christ is very God, taking vpon him as the master of the ^d vineyard, and Lord of the ^e haruest, to thrust forth labourers into the Church. ^f It is a token of his mercy to send Prophets, and *Wisemen, and Scribes* vnto *any* nation, and an infallible demonstration of his seuerer iudgment not to send: according to that of the Prophet *Amos* in his

his 8. chapter at the 11. verse : *Behold, the daies come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.*

Prophets, and Wisemen, and Scribes.] Howsoever all these may be ^g confounded, and meet in one, yet I thinke with ^h Hierome, and ⁱ other expositors, that Christ vsed so many tearmes to shew the riches and ^k diuersities of his graces, ordaining some to be Apostles, and some Pastors and teachers, Ephes. 4. 11. As if hee should haue said, I will omit no meanes for your conuersion, I will send vnto you messengers endued with all varietie of gifts, administrations, and operations. Some distinguish Prophets, and Wisemen, and Scribes after this sort: *Prophetae sunt, qui futura praenunciant; Sapientes, qui recte praesentibus videntur; Scribae, qui praeterita nobis in memoriam reuocant.*

God hath dealt with England as with Iewrie, speaking vnto vs ^m early and late by his *Wickliffes* and *Whigfists*, *Bilneys* and *Bradfordes*: giuing vs his *Latymers* and *Ridleys*, and other *Jewels* of all sorts: vsing all kindes of messengers, adorned with all kindes of gifts; sending zealous Preachers endowed with the spirit of *prophecie*, politicke Prelates endued with the spirit of *wisdome*, iudicious and accurate writers endued with the spirit of *knowledge*, who like learned *Scribes* ⁿ taught vnto the kingdome of heauen, are able to bring forth out of their treasure things both new and old. Ierusalem had many Prophets, and great is the number of our Preachers. England affords an *Eli* for an *Eliab*, and a *Matthew* for a *Matthew*, &c. In the first obseruable point of our text concerning *Ingentia beneficia*, Gods owne people, the Iewes and wee parallell.

And some of them shall yee kill and crucifie.] Some they killed, as ^o Iames the brother of Iohn, with the sword. Some they crucified, as *Peter*, and Christ himselfe the Lord of life, Act. 3. 15. Some they scourged, as

^g *Acost. in loc. ex Hilar. & Chrysost.*
^h *Com. in loc.*
ⁱ *Soarez. Musculus. Marlor. in loc.*
^k *1. Cor. 12. 4.*

^l *Ternus ser. 3. de S Stephano.*

^m *Jer. 7. 13.*

ⁿ *Mat. 13. 52.*

^o *Act. 12. 3.*

Paul, for thus hee ^p writes of himselfe : *Of the Iewes five times receiued I fortie stripes saue one ; I was twice beaten with rods. Somethey persecuted from Citie to Citie, as Barnabas, A. 13. 50. Somethey vexed with all these kindes of cruelties, as S. Steuen on this day. They gnashed at him with their teeth, A. 7. 54. and scourged him with their tongues, suborning men which said, we haue heard him speake blasphemous words against Moses and God, A. 6. 11. They brought him to the ^q Councell, and ^r cast him out of the Citie. They persecuted him in words, disputing against him ; and in deeds, despighing him, vntill in fine they stoned this holy Prophet sent vnto them. In a word, they made such ^f hauocke of the Church, as that the messengers of God complained out of the bitterneisse of their spirit ; ^t For thy sake are wee killed all the day long, and are counted as sheepe appointed to be slaine.*

*Sanguine fundata est ecclesia, sanguine creuit,
Sanguine decrescit, sanguine finis erit.*

Yet for all this let no Preacher or professor discourage himselfe, for S. Steuen in the midst of his afflictions (as it is recorded in this daies Epistle) *saw the heauens open, and Iesus standing at the right hand of God.* It is said in the Creed, that Christ sitteth at the right hand of God: but when his faithfull seruant Steuen was martyred, hee was standing. Now then if Christ stand with vs, who can withstand vs? happily we may weepe for a time, but all teares shall be wiped away from our eies : the Father of mercies, and God of all comfort shall assist vs in our tribulation so graciously, that as the sufferings of Christ abound in vs, euen so our consolation shall abound through Christ, 2. Cor. 1. 3. 5.

* *Mystically* hereticks scourge Catholicks with their venomous tongues, & by labouring to thrust them out of their holds ^r built vpon the foundation of the Prophets and Apostles, into new found habitations, raised vpon the ^r sands of humane ^a philosophie ; what doe they but *persecute them* (as it were) *from Citie to Citie?* The Pagans first,

^q A. 6. 12.

^r A. 7. 58.

^f A. 8. 3.

^t Psal. 44. 22.

Rom. 8. 36.

^u Apoc. 21.

^x Origin. apud

Thom. in luc.

^y Eph. 2. 20.

^z Matt. 7. 26.

^a Colos. 2. 8.

first, and the Papists afterward did actually kill, and crucifie, and scourge, and persecute the Saints of God in this Iland, as well *Abel as Zachary*, ^b that is, the laymen and the Clergie, the lowest of the people, so well as the highest of the Priests. And albeit in our time we need not happily feare their murthering; yet wee still feele their murmuring against vs. And with them are ioyned another generation of Vipers, I meane the schismaticall brood, whipping vs in their words, and scourging vs in their writings, according to their will and wit hourly *killing the Prophets, and stoning such as are sent unto them.* For whereas there be two kinds of death, one naturall, another ciuill. If any discredit the good life, or discountenance the sound doctrine of his Pastor, by raising false tales, and suborning false witnesses against him, as the Iewes against *Stenen*: what doth hee but ciuilly, or rather indeed vnciuilly like a Iew murder his Preacher. And such a Minister as patiently beares these wrongs, and suffers these dilapidations in his credit, is a very *Stenen*, a meere Martyr. For (as ^c Gregory notes) there be three kinds of martyrdom without any shedding of blood. 1. To be patient in our owne misery. 2. To be compassionate in anothers aduersitie. 3. To loue our enemies hartily. Thus in the second part of our text also touching *ingenta peccata*, the Iewes and English are parallels.

That vpon you may come all the righteous blood, which hath been shed vpon earth, from the blood of the righteous Abel vnto the blood of Zacharias.] Here two questions are moued: First, who was this *Zacharias*. Secondly, how all the righteous blood shed vpon earth is required of this generation. Concerning the first: it is thought by ^d some that this *Zacharias* is that *Zacharie* numbred among the twelue lesser Prophets, in that his ^e fathers name well agrees with this historie. But that opinion is censured as improbable, because the Scripture saith not any where that this Prophet was *slaine between the Tem-*

^b *Ardens.*
Anselm.
Caetan. in loc.

^c *Apud discipulum ser. 13. de S. Stephano.*

^d *Apud Hier. & Euthym. in loc.*
^e *Zach. I. 1.*

f. 275 ff. n. or. it.
le nativité. Dom.
Theop. y. laet.
Euseb. y.
M. Land. in loc.

3 In loc.

h Hieron. &
Marlorat. in
loc.

i2 Chro. 24. 16.

le Josephus de
bell. Iud. lib. 5.
cap. 1.

l Acosta ser. 5.
Steph.

ple and the altar. ^f Other affirme that this *Zacharias* is the father of *Iohn* the Baptist, mentioned Luk. 1. 5. of whom it is reported by tradition, that the Iewes slew him betweene the Temple and the Altar, for that as hee was a Priest, he did ranke *Mary* the mother of Christ, after she had conceived and brought forth her sonne, with vnspotted Virgins in the Temple. But saith ^h *Hierome*, *hoc quia de scripturis non habet auctoritatem, eadem facilitate contemnitur qua probatur.* ^h Other hold that this *Zacharias* is that zealous *Zacharias* the sonne of *Iehoiada*, who (for that hee did openly rebuke the Iewes for their abominable Idolatrie) was stoned by them in the court of the house of the Lord 2. Chro. 24. 21. Neither is their any contradiction between the sonne of *Barachias*, and the sonne of *Iehoiada*: seeing *Iehoiada* might haue two names, or else called *Barachias* (in the Hebrew signifying blessed of the Lord) because *Iehoiada* the Priest ⁱ had done good in Israel, and toward God and his house. For mine owne part, I coniecture that this *Zacharias* is hee, who was martyred at the beginning of the siege of Ierusalem in the daies of *Vespasian* the Romane Emperour. For the ^k story saith expressely, that he was the sonne of *Barnab* or *Barachias*, and that hee was slaine by the Iewes in the midst of the Temple. The clause (*whom yee slew*) serues to crosse this exposition a little, but it is auoided easily, ^l because Christ here speaking prophetically, reports that to be done, which was yet to come. This interpretation of all the rest, amplifieth most, as well the sinne, as the punishment of the Iewes; in that all the righteous blood from the first Martyr among them vnto the last, euen from *Abel* vnto *Zacharias* while their City was besieged, is laid vnto their charge.

Touching the second doubt: wee read in holy Bible that there be two generations, one good, another bad: a ^m blessed generation of the faithfull, euen of such as ⁿ feare God; and a generation of *Vipers*, as Christ in this present chapter. As then the generation of such as ^o obey their

m Psal. 112. 2.

n Psal. 24. 6.

o Heb. 13. 17.

their ouerseers, and kisse the^r feet of such as bring glad tidings of peace, shall receiue the^r reward of a Prophet: euen to the generation of such as *kill the Prophets*, and *stone such as are sent vnto them*, if they fulfill the^r measure of their fathers sinne, they shall haue their portion and proportion in their fathers punishment also. For albeit^t the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne: ^u yet if the sonnes are partners with their parents, in imitation the^u children of such as murdered the Prophets, as the Iewes were the sons of Cain, in slaying the righteous *Abels*. If Cain and all the bloody Iewes as well after as vnder the Law, make the same generation, vnited in fact and faction, it is in God very good iustice that *all the righteous blood shed from the*
^x *foundation of the world should be required of this generation.* ^y For he who readerth often, and seeth almost daily the seueriudgments of God vpon sinners, and yet himselfe continueth in the same sinne, deserues worthily to be punished with as many stripes as he neglected examples. He that knowes how Cain was a runagate on earth, and how the clamour of his brother *Abels* blood entred into the eares of God in heauen, and how this cry was a voice; *vox sanguinum*, a voice of bloods in the plurall, namely, the voice of the blood shed, and of all the blood which might haue come of that blood, if it had not been shed. Againe, hee that heares of the lamentable destruction of Ierusalem, how her magnificent Temple was made *desolate*, and the glorious Towers of her Citie were laid ^u *euen with the ground*; and all this for that the *killed the Prophets, and stoned such as were sent vnto her*. Hee that reads and beleeueth these things, and yet is an obstinate despiser of prophetic, *killing, crucifying, scourging, persecuting the messengers of the Lord from City to City*: shall receiue greater damnation then either Cain or Ierusalem, as hauing neglected greater meanes of saluation. For ^a all things are written for our learning, but these

P Rom. 10. 15.
q Mat. 10. 41.

r Mat. 23. 31.

s Ezech. 18. 20.

t Hieron.
Culmin.

Majculus in
loc.

u Mat. 23. 31.

x Luk. 11. 50.

y Eubym. in
loc.

z Luk. 19. 44.

a Rom. 15. 4

b 1 Cor. 10. 11.

c Origin.

Bullinger.

Piscator.

d Consule Aug.

quest. euangel.

lib. 1. cap. 36. &

Marlorat. in

loc.

e Hof. 13. 9.

f Psal. 135. 6.

g Act. 7. 51.

these things (I meane Gods extraordinarie iudgments vpon notorious sinners) are written more principally ^b for our examples vpon whom the ends of the world are come. See Epist 9 Sund. after Trinitie.

How often would I haue gathered thy children] How often by the mouth of my Prophets, how often by mine Apostles, how often by mine owne selfe: ^d as the louing Hen is alway caring for her chickins, alway clucking and calling them if they wander out of her sight neuer so little, that she may gather them vnder her wings, and so garde them from the mischief of the Kite: euen so Ierusalem, I would haue gathered thy Children vnder the wings of my protection, I would haue kept thee and thine from the iawes of thy rauinous enimie Sathan, and from the hands of all such as hate you, but ye would not. ^e O Israel, thou hast destroyed thy selfe, but in me is thine helpe: now this ought to be construed either of Christs humane will as he was man, or else of his conditionall and reuealed will as he was God; otherwise Gods absolute will is effected alway, ^f both in heauen, and earth and hell: it was the conditionall will of God the Iewes resisted, according to that of Saint Steuen in the second Lesson allotted for euen song this day. ^g Ye stiff-necked and of uncircumcised hearts and eares, ye haue alway resisted the holy Ghost. as your Fathers did so doe you: this (I would) of Christ is voluntas signi, not voluntas beneplaciti. See Melanct. Caietan, Piscator, Marlorat, in loc. Ians. n. Concord. cap 41. & 90. didac. Alvarez de auxilijs diuine gratie lib. 5. disputat. 33. 34.

O Father of mercies, increase our faith, and graunt vnto vs in this thy day of our visitation, vnfaigned repentance: that howsoeuer England hath equalled Ierusalem in being dissolute, yet thee may not parallell Ierusalem in being desolate.

The

The Epistle. I. I O H N 1. 1.

That which was from the beginning, which we haue heard, which we haue seene with our eyes, &c.

Saint Iohn euer like himselfe, ^h that his Gospell and S^generall Epistle might be sutable, ⁱ confirming each other in the maine scope: makes (*in the beginning was the word*) the beginning of words vnto both: omitting here an ordinarie salutation, that hee might at the very first entrance treat of ^k more necessary points of saluation: and yet this *exordium à re ipsa*, preamble raised from the matter it selfe, is agreeable to the rules of arte, ^l wherewith he makes his readers attentiuē, docile, beneuolous: *attentiuē*, for that he writes not of a trifle, but of Christ Iesus, *the word of life who cleanseth vs from all sinne*: *docile*, for that the subiect of his doctrine is ^m neither new, nor vncertaine: not new, for we shew vnto you *that which was from the beginning*; not vncertaine, for we preach vnto you *that which we haue heard, which we haue seene with our eyes, which wee haue looked vpon, and our hands haue handled*. *Beneuolus*, for that hee penned this Epistle for their good, namely, that they might haue fellowship with the Saints, and that their ioy might be full. Iⁿ finde the whole tract diuided into three parts, answerable to the three chiefe christian vertues, Faith, Hope, Charitie: but for as much as our Apostle writes of these ^o promiscuously without distinction and order, I rather admit of Aquines plaine partition.

Into a { Commendation of the Gospell, Chap. 1.
Exhortation to the fruitfull and faithfull ob-
serving of the same, Chap. 2. 3.
Dissuasion from the contrarie Doctrine,
Chap. 4. 5.

h Aquin. in loc.
i August. tract.
1. in hanc epist.

k Vide Lorin.
cap. 5. prolog in
1. epist. Iohn.

l Arctim.
Zanchinus in
loc.

m Marlor. in
loc.

n Pet. Aureolus
apud Lorin. ubi
sup. cap. 6.

o Piscator.

In the present text there be two descrip- tions :	One of Christ, { in respect of his	Natures,	As God, that which was from the be- ginning.
			As man, which we haue heard and seene, &c.
	Another of a Christian, having fellowship with God, his Saints, and his Sonne, in whom are		Office, being our light and life, cleansing vs from all sinne.
Two re- markeable properties :			1. A studiousest to doe good, <i>Ergo</i> , not a carnall <i>Epicure</i> : For if we say we haue fellowship with God who is light, and walke in darknesse, we lie, and doe not the truth.
		2. A sorrowfulnesse when hee doth ill, <i>Ergo</i> , not a spirituall <i>Puritane</i> : For if we say we haue no sinne, wee deceiue our selues, and the truth is not in vs.	

I haue spoken enough of the first description in my notes vpon the Gospell on Christmas day : the pith of it is, that Christ Iesus eternally God, in the fulnesse of time made man, is our only mediator and aduocate with God the Father ; inasmuch as our fellowship with God in this world, and fulnesse of ioy in the next, is attained by faith alone first apprehending, and after applying his merits. Here then our Apostle commends the doctrine of the Gospell in three respects especially.

First, in regard of the subiect, as being most ancient and excellent, euen that which was in the beginning Gods owne

ownefonne, the word of life, yea that eternall life which was with the father afore all worlds.

Secondly, in regard of the certainty, that which wee haue heard, which we haue seen with our eyes, which we haue looked upon, and our hands haue handled: declare wee vnto you. For Christ who was in the beginning that eternall word with the Father, in these p^{ast} daies appeared vnto vs. And as S.^{er} Paul expounds S. Iohn, he was manifested in the flesh: Or as S. Iohn in his ¹ Gospell expounds himselfe, hee became flesh, and dwelt among vs. And so wee haue seene and heard him ¹ immediatly speaking in the world, as well as mediatly, speaking in his word. For he spake to the Fathers by the mouth of all his Prophets euer since the beginning: but in our daies he hath spoken with his owne mouth vnto vs: our eares haue heard him in his Sermons, our eyes haue seene him in acting of his miracles, our hands haue touched his precious body both afore his death, and after his resurrection; and so that which wee so many waies assuredly know to be true, declare we vnto you. For albeit the word of life being very God of very God, is neither visible nor palpable: yet in respect of the^x personall vnion of the two natures in him, it may be safely said againe and againe that which we haue seen and heard. And we saw the glory of it as the glory of the onely begotten sonne of the Father full of grace and truth. Iohn 1. 14. And in this sense the word of life, yea the Lord of life is said y^e else where to be killed and crucified.

Thirdly, in regard of the profit, because Christ is the word of life, not onely formally, in respect of himselfe: but in respect of vs effectiue, being authour of our naturall life, for in him we liue, and mooue, and haue our being, A^{ct}. 17. 28. Of our spirituall life, Thus I liue, yet not I now, but Christ liueth in mee saith Paul, Galath. 2. 20. Of our eternall life, for he is the way, the truth, and the life, Iohn 14. 6. the resurrection and the life, Iohn 11. 25. yea that eternall life, as it is in our present text. So that if wee

p Heb. 1. 2.
q 1 Tim. 3. 16.
r Cap. 1. v. 14.
f Arcius.

t Aquin.

u Erasmus.

x Marlorat.
Piscator.

y A^{ct}. 3. 15.
1 Cor. 1. 8.

will

z Caietan.

Zanchius.

a Rm. 7. 14.

b 1 Cor. 13. 9.

c Luk. 6. 38.

d Heb. 4. 13.

Prou. 15. 3.

e 1 Cor. 2. 14.

f 1am 1. 17.

g 1 King. 3. 9.

h 1 Tim. 6. 16.

i Prou. 25. 27.

k Calvin.

Arctius.

Zanchius.

l P'sal. 145. 17.

will embrace the Gospell, and receiue these glad tidings of peace, we shall haue *fellowship* with the blessed Apostles, and in conclusion it will bring vs vnto *fulnes of ioy*.

² The which is not in this life, for here many sorrowes are mixed with a few ioyes. Hee was a blessed man who said, *O wretched man that I am, who shall deliuer me from this body of death?* Our reioycing is in part, as our ^b knowing is in part, and our prophecyng in part. Here God giueth his children sometimes a *good measure of ioy, shaken together and pressed downe*: but hereafter in his kingdome of glory, when all teares shall be wiped from our eyes, and all cares from our heart: then onely our *ioy shall be full*, and (as ^c Christ speakes else where) *running ouer*. Let all Doctors of Diuinitie learne by this *Diuine*, to shun new, dubious, vnprofitable quirkes of learning; and to deliuer vnto Gods people *that which was from the beginning*, a true Gospell and a certaine, procuring an happy *communion with God, and a fulnesse of ioy*.

God is light] Almighty God is compared vnto light in many respects. As first for that ^d all things are naked and open vnto his eyes as to the light. Secondly, as wee cannot see things earthly without light: so wee cannot ^e discerne things heauenly, vnlesse the father of ^f lights illuminate our minde, and giue vs an ^g vnderstanding heart. Thirdly, for that as the light of the sunne dasheth our eyes if they gaze too much vpon it: euen so the Diuine Maiestie ^h dwelling in the light which no man can approach vnto, confoundeth all such as curiously pry too much into it, according to that of ⁱ Salomon in the vulgar latine, *qui scrutator est maiestatis opprimetur à gloria*. But God is called ^k here *light*, as expelling all darknesse of sin & ignorance, being in himselfe pure, sincere, ^l righteous in al his waies, & holy in al his works. Our Apostle then argueth against hypocrites and tale-gospellers often and openly boasting of their Communion with God, *à natura Dei*, from the properties of God after this sort.

God

God is light, *Ergo*, none can haue fellowship with him except they walke in the light. If we say we haue communion with him, and walke in darknesse, we lie, and doe not the truth. Our wilfull ignorance and sinnes vnrepented are called in ^m holy Scripture *darknesse*, as hauing their beginning from Satan the Prince of darknesse, and their end in hell, which is the pit of darknesse: and therefore though hypocrites out-mouth (as it were) true Christians in bragging of their familiaritie with God and his Sonne; yet the truth is, as long as they walke in darknes, it is impossible they should be children of God; for in him is no darknesse, nor so much as a shadow, *Iam. 1. 17.*

What communion hath light with darknesse? or what concord hath Christ with *Belial*? or what fellowship hath righteousness with vnrighteousnesse? God is ^o without wickednesse himselfe, and hateth all manner of wickednesse in other, according to that of the Prophet in the fifth Psalm: *Thou art the God that hath no pleasure in wickednesse, neither shall any euill dwell with thee. Such as be foolish shall not stand in thy sight. for thou hatest all them that worke vanitie. Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloudthirstie and deceitfull man.* I conclude this point in the words of our ^p Apostle: *Little children, let no man deceiue you: he that doth righteousness, is righteous.* It is not sufficient to say that hee is righteous: for if wee say we haue fellowship with God, and walke in darknesse, we lie, and doe not the truth, & that is, we lie to our selues, and doe not the truth vnto other, because they be misled through our example, *mentimur commissione, veritatem non facimus omissione.*

If we walke in the light.] An argument from the effect to the cause: for our studiousestie to walke in the light, and to doe good in our callings, is not the cause of our fellowship with God, and of the remission of our sinne by the blood of Iesus Christ his sonne; but an effect or consequent. It is a signe that we are the sonnes of God, if wee bee followers of God as deare children, if wee walke

m Rom. 13. 12
Ephes. 5. 11.

n 2 Cor. 6. 14.

o Drus. 3. 4.

p 1. epist. cap. 3.
vers. 7.

q 1 Corin.

r Zanchin.

[Ephes. 5. 1.

z Caietan.

Zanchius.

a Rom. 7. 24.

b 1 Cor. 13. 9.

c Luk. 6. 38.

d Heb. 4. 13.

Prov. 15. 3.

e 1 Cor. 2. 14.

f 1am. 1. 17.

g 1 King. 3. 9.

h 1 Tim. 6. 16.

i Prov. 25. 27.

k Calvin.

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l Psal. 145. 17.

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^m Rom. 13. 12
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ⁿ 2 Cor. 6. 14.

^o Deut. 32. 4.

^p 1. epist. cap. 3.
vers. 7.

^q 1. Iohn.

^r Zacharia.

^s Ephes. 5. 3.

t Math. 5. 6.

u Bulling.
Rhom.
Lorin.
x Beda.y Fulc.
z D. Fulge
in loc.a Zanchius.
Marlorat.

b Rom. 6. 1.

c Ephes. 4. 19.

d Aug. heref.
38. & Epiphani.
heref. 59.

walk in the light euen as he is light. It is a seale to my soule that the blood of Christ hath purged mee from all sinne, if I doe but hunger and thirst after righteousnesse, if I feele but an vnfaigned desire to put off the workes of darknesse, and to put on Gods armour of light. I know that I shall sinne still as long as I carrie this flesh about me; for if we say we haue no sinne, we deceiue our selues, and the truth is not in vs: but I am sure so long as I walke in the light, that I shall not commit any sinne which is unpardonable: so long as I haue communion with God, I cannot commit the sinne against the holy Ghost; as long as I am in Christ, his blood cleanseth me from all sinne: from all sinne, originall and actually, à culpa & pœna, from the fault, and from the paine due to the same. From all sinne, * not only committed before baptism, but also from all sinne committed of frailtie, since baptism. For as Cardinall y Caietan notes, *impium est dimidium à Deo sperare veniam*: and therefore z Popish satisfactions either by workes done, or paines suffered in this life, or in purgatorie after this life, to purge men of their sinnes, haue no firme ground in Gods holy word, they be workes of supererogation, or if you will, happily workes of superarrogation. It is not said here, the blood of Christ hath cleansed in time past, or will cleanse in time to come: but in the present, it cleanseth b. a Hereby signifying that it daily purgeth all the sinnes of all such as truly beleue, who walke in the light, and haue fellowship with God.

If we say we haue no sinne.]. Some say, let vs b continue still in sinne, that grace may abound, seeing the blood of Christ cleanseth vs from all sinne, let vs walke in darknesse, c working all vncleannesse euen with greedinesse. Other on the contrary side say, we haue no sinne, whose puritane pride S. Iohn opposeth heere, shewing plainly that the d Carhari both iniurie God, and deceiue themselues, in affirming that they be without any sinne: they wrong God, because (so much as in them is) they make God a lier, and his truth a lie; for his word expressly concludeth all vnder

vnder sinne, Rom. 3. 9. Galath. 3. 22. reporting that all men haue gone astray like lost sheepe, Eſay 53. 6. And that there is none that doth good, no not one, Psal. 14. 2.

* In many things all offend, and who can say mine heart is cleane, Prou. 20. 9. It is true that our Apostle saith in the third chapter of this Epistle, vers. 9. *Whoſoener is borne of God, ſinneth not* : that is, the regenerate man as hee is regenerate, ſinnes not obſtinately with a plenarie conſent, he ſuffers not ſinne to ^fraigne in him, as it is in our text, *he walkes not in darkneſſe* : & yet he may ſtumble, yea ſometime fall through infirmities while *he walketh in the light* ; and therefore ſuch as auow that they haue no ſin, giue the lye to God, *and the truth is not in them* : ^k that is, God who is ⁱ truth is not in them : and the reaſon hereof is euident, becauſe God reſiſteth the proud, Jam. 4. 6. and ſo neither God, nor *his word is in them*, as *Aguine* pithily, neither Chriſt his eternall word, nor the Scripture his created word dwelleth in them.

Againe, *Puritans* who ſay wee haue no ſinne, *deceiue themſelues* ; according to that of ^k Paul, *If any man ſeeme to himſelfe that he is ſomewhat, when he is nothing, he deceiueh himſelfe in his imagination* ; or they deceiue themſelues, becauſe Chriſt ⁱ eaſeth onely ſuch as feeſe their heauie load, and groane vnder the burthen of their ſins ; and therefore the true Chriſtian, as our Apoſtle teacheth here, firſt makes a confeſſion, and then he ſeekes for an abſolution.

In confeſſion obſerue theſe circumſtances :

1. Who, *we*.
2. What, *ſinnes*, and *our ſinnes*.
3. To whom, to God, *If we acknowledge our ſins, he is faithfull, &c.*
4. How, *acknowledge and ſay*.

H

In

c Jam. 3. 2.

f Rom 6. 12.

g 7. 19.

g Zanchim.

h Hugo.

Aguin. Gloſſ.

imierlin.

i Iohn 14. 6.

k Galath. 6. 3.

l Mat. 11. 28.

In abso-
lution :

1. Of whom an absolution is to bee got,
of God for his Christs sake, *whose blood*
cleanseth vs from all sinne.
2. Why ? because *God is faithfull and iust*
to forgive vs our sinnes.
3. What ? a plenary, not a partiall abso-
lution, a pardon for all *unrighteousnesse.*
4. When ? in this present life, while wee
walke in the light.

Our selues must acknowledge for our selues, and not another : we must indeed confesse^m one to another, but not one for another : wee must also confesseⁿ sinnes, and not vertues, as the proud Pharisee, Luk. 18. *I fast twice in the weeke, I pay tithes of all that euer I possesse :* and our owne sinnes, not our neighbours offences, as the same Pharisee, who did accuse the Publican, and in comparison of his faults excuse himselfe. This confession is to be made to God, as being the searcher of our hearts, vnderstanding all our secret sinne so well, yea better then our selues. O Lord, *who can tell how oft he offendeth ? O cleanse me from my secret faults :* and to God, as being very willing, and most able *to purge vs from all unrighteousnesse.* It is true, that we must acknowledge our faults one to another, as hauing trespassed one another ; and in some cases it is expedient also that wee resort to deuout, learned, discreet pastors for the releefe of our distressed conscience : yet by ^p Bellarmines leaue, this our text is not a pregnant Scripture for popish auricular confession vied in the Church of Rome. For the Ministers of the word may both openly pronounce absolution vnto true penitents, and in secret also when occasion is offered iustly. Though annuall and auricular confession of euery singular and single sin were thrust out of the Church, as it was for twelue hundred yeeres after Christ, See Gospell 3. Sund. after Epiphanie.

Wee must acknowledge, ^q that is, say with our mouth, and acknowledge in our heart, that wee haue sinned in

Adam,

m *Iam. 5. 16.*
n *Aquin.*

o *Psal. 19. 12.*

p *Lib. 1. de penit. cap. 13 §. habemus de ind. & lib. 3. cap. 4. §. quatuor locis, & sequent. ad fin. cap.*

q *Zaccharius.*

Adam, and doe sinne for the present, and may sinne hereafter as long as we liue. For saith ^r *Augustine*, *Id erat peccatum insanabilis, quo me peccatorem esse non arbitrabar*, it is our dutie to feele sinne, to feare sinne, to flie sinne so farre as wee can, in one word, soundly and seriously to repent vs of all vnrighteousnesse. ^r *Non fit satis quod doleamus, sed ex fide doleamus, & non semper doluisse doleamus, & de dolore gaudeamus*: Wee must hartily grieue for our offences, and grieue for that we grieue no more, and ioy for that we grieue so much.

After such a confession a penitent ought to seeke for an absolution of God, as being faithfull and iust to forgive vs our sinnes. Happily some will obiekt, God (if wee consider him as iust) is more ready to punish then to pardon, for the ^r *wages of sinne is death*, and the Church hath taught vs euery day to pray with the Psalmist, *emerge not into iudgement with thy seruants O Lord, for no flesh is righteous in thy sight*. For answer to this obiection, I find the word *iust*, expounded diuersly. ^x Some say God is iust, as being able to iustifie sinners. ^y Other thinke that God is called iust in forgiuing our sinne, because Christ hath paid a iust and sufficient price for the sinnes of the whole world. ^z Other construe iust, hereto bee nothing else but a comely thing, or a propertie befitting the goodnesse of God; according to that of ^a *Anselme*, *Iustum est o Deus, ut parcas malis*. And so ^b some read, God is faithfull and facile, ready to forgiue. But I follow ^c their Glosse, who thinke that faithfull and iust in this place signifie the same. God is faithfull in his promise, iust in his word to forgiue. Now God saith in his word, ^d *though their sins were as crimson, they shall be made white as snow: though they be red like scarlet, they shall be as wooll*. ^e *I am not come to call the righteous, but the sinners to repentance: Wherefore come to me all yee that labour, and are laden, and I will ease you*: yea that which is more then his word (if any thing can be greater) his oath is, ^f *As I liue saith the Lord God, I desire not the death of the wicked, but*

^r Confess. lib. 5. cap. 10.

^r *Augustin. de vera & falsa penitent. cap. 13.*

^r Rom. 6. 23.
^u Psal. 143. 2.

^x Em. Sa.
^y Caietan.

^z Lorin.

^a In prolog. cap. 9. ubi suauissime hac de re multa.
^b *Aretius*.
^c *Caluin*.
Beza.
Zanchius.
^d Esay 1. 18.

^e Mat 9. 13.

^f Ezech. 33. 11.

g. *Lorin.*h. *Heb. 4. 16.*i. *Mat. 5. 25.*k. *Heb. 3. 13.*

that the wicked turne from his way and liue. Now God euer dealeth with his seruants according to his word, and ha- uing bound his word with an oath it is due debt, and then it is iustice to pay debts: he is faithfull, and there- fore can no more deny his promise then himselfe, who saith, *at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance.* Wherefore let vs ^h boldly come to the throne of grace, let vs ⁱ agree with our aduersary quickly while wee are in the way, while wee walke in the light, while it is called ^k to day, for after this life there is no purgatorie for sinne in another. And let vs aske not onely some parcell of a pardon, but an absolute absoluti- on, and a plenarie discharge from all vnrighteousnesse.

*Larga Dei pietas veniam non dimidiabit,
aut nihil, aut totum (te lachrymante) dabit.*

The

The Gospell. I O H N 21. 19.

Iesus said vnto Peter, Follow thou me, &c.

Corre-
ction of

Peters curiositie, *What is that to thee? Follow thou mee.*

The disciples error touching the death of *Iohn*, yet *Iesus* said not vnto him, he shall not die, &c.

Commenda-
tion of *Iohn*
in respect of
his

Grace with Christ, the Disciple whom *Iesus* loved, which also leaned on his breast at supper, &c.

Place in the Church, as being an Apostle that testified of these things, & an Evangelist who wrote these things.

THis Scripture containeth a

Conclusion of the Gospell, intimating that so much is written as is necessarie to saluation, and other things omitted, and those many: for that if they should bee written euery one, the world could not containe the bookes that should bee written.

Our blessed Sauour in the words immediately going afore, shewed *Peter* in what vocation hee should liue, *Feed my sheepe*: as also by what death he should die, *When thou shalt be old, thou shalt stretch forth thine hands, and*



l Theophylact.
Mafculus.
Arctius.
m Augustin.
Eustym.
Calvin.

n Rupert &
Maldonat.
in loc.

o Luther. p.
fil. in loc.
p Arctius.
q 1. Cor. 1. 26.
r 1. Cor 7. 20.

another shall gird thee, and leade thee whither thou wouldest not : And when hee had spoken thus, alluding to ^lboth, especially to the ^mlatter, he said vnto Peter, Follow me : that is, bethou such a Pastor in feeding my sheepe, and such a Pastor in suffering for my sheepe, as I haue giuen example. Christ said vnto Peter in the 13. chapter of this Gospell, at the 36. verse, *Whither I goe thou canst not follow me now : but thou shalt follow me afterwards.* Into whom Peter answered, Lord, why can I not follow thee now ? I will lay downe my life for thy sake. Iesus replied, wilt thou lay downe thy life for my sake ? Verily, verily I say vnto thee, the Cocke shall not crow till thou haue denied me thrice.

Now Iesus remembring this conflict and conference with his Disciple, said vnto him in the words a little before our text, *When thou wast young, thou girdedst thy selfe, and walkedst whither thou wouldest.* ⁿ That is, when thou wast a youngling in faith, and diddest gird thy selfe with thine owne strength, it was thy follie to thinke that thou couldest follow me whither I went : and therefore by denying me thrice, thou diddest proue my words to be true, *Whither I goe thou canst not follow me now :* but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, &c. that is, when thou shalt feeble thine owne weaknesse, and grow strong in the Lord, my other saying also shall be found true : *Thou shalt follow mee afterwards.* I therefore now command thee Peter againe and againe, to follow mee whither I goe.

But Peter (as it may seeme) neglecting this charge concerning himselfe, out of a curious humour enquires after the doing and dying of other, saying vnto Iesus, Lord, what shall he here doe ? to whom his master answered, *If I will haue him to tarric till I come, what is that to thee ? follow thou me.* ^o Teaching vs hereby to follow him in the same calling, and in the same way that hee doth appoint. ^p It is not said, examine others imploiment : but ^q see your owne calling, and ^r let euery man abide in the same

(some calling wherein he was called, & walking in his vocation worthily, studying to be quiet and to meddle with his owne businesse, 1 Thett. 4. 11. The which apostolicall apophthegme being a parallel vnto the words of Christ here (*what is that to thee, follow thou mee*) may serue to direct vs in all matters of this life.

Whether they be	{	Theologicall,	{	Concerning	{	God.
		Ecclesiasticall,				The Church.
		Politically,				Common-weale.
		Morall,				Our neighbours & friends,
		Oeconomically,				Our priuate familie.
		Monastical,				Our single selues.

In matters appertayning to God, it teacheth vs not bee curious inquisitors after the secrets of his will vnkowne, for *what is that to thee*? but to keepe the words of his Law, doing his will which is knowne, for of this onely Christ speakes here, *follow thou mee*. The^u secret things belong to the Lord our God; but the things reuealed belong to vs and to our children for euer.

In affaires of the Church, it sheweth, how the^x good sheeheard should spend his life for the benefit of the flocke committed vnto his charge, *Peter follow mee*, for bidding ^y *Yzzah* to put his hand to the arke of God, recalling the *Laicke* not onely from inroaching vpon the Clergie mans benefice; but also from intruding into the Clergie mans office, for *what is that to thee*?

In businesse of the Common-wealth, it correcteth ouercurious Euesdroppers of State, for *what is that to thee*? Teaching vs to giue the things of ^z *Cesar* vnto *Cesar*, ^a honour, to whom honour: custome, to whom custome: tribute, to whom tribute: though (as Christ Mat. 17. 27.) wee fish for money; for in performing this office likewise Iesus said vnto *Peter*, *follow thou mee*. The fooles (saith^b *Salomon*) will euer be meddling, but hee that is wise will not walke ^c *in magnis & mirabilibus*, in great affaires

t Ephes. 4. 1.

u Dent. 29. 29.

x Joh. 10. 11.

y 2 Sam. 6. 7.

z Mat. 22. 21.

a Rom 13. 7.

b Prou. 20. 3.

c Psal. 131. 2.

d Rom. 13. 4.

e 1 Pet. 4. 15.

f Galat. 6. 10.

g Mat. 11. 29.

h Ephes. 5. 2.

i Heming.

k Arelm
Pontan.

l Arboreus.

affaires and such as are too high and huge for him : hee plots not how to dispose of the Scepter, but possessing his soule in patience, desires the Scepter should rightly dispose of him, as being assured that Princes are *the ministers of God*, euen fingers of that great hand that gouerns all the world.

In morall offices or duties of charity between neighbour and neighbour, it inhibits thee to be a busie body, or (as *Peter* speakes) a busie Bishop in another mans diocesse, for *what is that to thee?* aduising on the contrarie to *doe good vnto all, vnto such as are of the household of faith especially.* For in this respect Christ Iesus our great patrone and patterne speakes vnto all, as to *Peter* here, *follow me.* *¶* Learne of me to be humble and meeke, *h* walking in loue euen as I haue loved you, giuing my selfe for you to be an offering, and a sacrifice of a sweet smelling sauour to God : in all other businesse appertayning either to the priuate house, or single selfe, the counsell is wholesome, *res tuas age*, plough in thine owne ground, fish in thine owne boat, looke to thy selfe, ouerlooke not other : vnlesse they bee such as are committed vnto thy proper charge. For in this exempt case Christ expects not of *Peter* attendance to the former clause, *what is that to thee?* but obedience to the latter onely, *follow thou mee.*

Then went this saying among the brethren, that that Disciple should not die *¶* Hence wee may learne to take good heede how wee read and heare holy Scripture. For by misconstruing the words of our Sauour many false rumours are *spread among the brethren.* *¶* If the Disciples easily were deceiued, how much more wee? Let vs embrace therefore those things which are cleare, and such things as are spoken darkly, let vs conferre with plainer places, alway calling vpon God to giue vs the key of true knowledge, that wee may discern the things of his spirit. The Disciples here made that an absolute affirmatiue, which indeed is but a *conditional* proposition.

tion. If I will haue him to tarry, &c. not I will haue him to tarry. For wee may not reade (as the vulgar Latine ^m corruptly) *sic enim volo manere*: but *si cum volo manere*. Againe, Iesus said not, *hee shall not die*: but if I will that hee tarry till I come, what is that to thee? In this correction of the Disciples error, obserue, first S. Iohns ⁿ ingenuitie, who would not suffer a false report to be spread among the brethren though it were for his honour. Secondly, that it is not alway safe to follow the most in all things, one Iohn here is opposite to the rest of his company; one Lor opposite to the rest of his Citie; one Luther opposite to the rest of his country; one Noah opposite to the whole world. Thirdly, wee may learne by this example to bee diligent and patient in reuoking all such things as haue been mistaken either in our words or writings. *Augustine* hath his retractations, * *Bellarmino* his recognitions, ° *Baronius* his *Emendanda*, the Disciples here their *Errata*, *sic corrige*. This saying went among the brethren, &c. yet Iesus said not, *hee shall not die*, &c.

The Disciple whom Iesus loued] The word, ^p by whom all things were made, ^a loues all that he made. ^r Yet men more then vnreasonable creatures, and his Saints more then other men, and his chosen Apostles more then other Saints, and Iohn more then other of his Apostles. He loued all his Disciple, *as the Father hath loued mee, so haue I loued you: continue in my loue*. Iohn 15.9. But his loue to Iohn, (as the ^t Schoole speaks) was greater *extensiuē*, though not *intensiuē*: shewing more signes of familiaritie to Iohn then to the rest of his company. For whereas ^r Iohn the Baptist held himselfe not worthy to beare the shooes of Christ, and ^u Mary thought her selfe blessed in annoynting the feet of Christ, and ^x Thomas only desired to touch the side of Christ: our Apostle Iohn is said here to haue *leaned on his breast at supper*, as being best acquainted with the secrets of his Sauour. For when ^y Peter and all other his fellowes were silent, encl

m *Lansen. concord. cap. 148*
Idem *Erasmus*
& *Maldonat.*
in loc. quippe
nulla similitudo
inter eam &
5705.
n *Arctius.*

* *Parimpar.*
o *Annal. Tom.*
9. fol. 863.
Tom. 10. fol.
939.
Tom. 11. fol.
723.
p *Iohn 1. 3.*
q *Wisd. 11. 21.*
r *Aug. 110.*
in *Iohn.*

t *Th. m. part. 1.*
quæsi 20. art. 3.

t *Mat. 3. 11.*
u *Iohn 12. 3.*
x *Iohn 20. 25.*

y *Iohn 13. 24.*
vid. *Pet. ac*
palud. fir. in loc.

S. Iohns day.

z Apud Ioan.
Oſorium, &
Illeſunſ. giron.
in loc.

a Coloff. 2. 3.

b Mat. 8. 10.

c Ephes. 3. 17.

d Ser. 18.

e 1 Cor. 12. 11.

f Diet. Con. 2.

in feſt. Ioan.

Euang.

g Porian. &

Pet de palude.

vbi ſupra.

h Ioan. Oſorium

in loc.

i Job. 20. 31.

k Meta. lib. 2.

cap. 1.

onely he durſt aſke, *Lord, which is he that betrayeth thee?* When the Eagle broodes (as * *Plutarch* reports) the chickethat comes of the egge lying neareſt her heart is beſt beloued of her: and ſo *S. Iohn* leaning on that breſt (in which are † *hid all the treaſures of wiſedome and knowledge*) is the beloued Diſciple, ſo much honoured, that *Chriſt* his Sauour which had not in the world^b whereon to reſt his head; did notwithstanding^c dwell in his heart by faith, and leane (ſaith^d *Ambroſe*) in his boſome. *Sinius in quo Chriſtus requieſcit, erat triplex; in Euangelista Ioanne fides, in patre diuinitas, in Maria matre uirginitas.*

It is ſaid *Ephes. 4. 11.* that *Chriſt* aſcending vp on high, gaue ſome to bee Apoſtles, and ſome Prophets, and ſome Euangelists, and ſome Paſtors and Doctōrs, * according to his will diſtributing to euery man a ſeueral gift. † *Peter* was an Apoſtle, but not an Euangelist: *Marke* an Euangelist, but not an Apoſtle: *Matthew* both an Euangelist and Apoſtle, yet not a Prophet: *Auguſtine* a Doctōr, but not a Martyr: *Lawrence* a Martyr, but not a Doctōr. But behold the beloued Diſciple was ‡ all theſe: In his Epistles an Apoſtle, in his Apocalyps a Prophet, in his Goſpell an Euangelist, in his faith a Confeſſor, in his preaching a Doctōr, in his chaſtity a Virgin, in his readineſſe to ſuffer for the truth a very Martyr, yea the^h protomartyr ſuffering for *Chriſt* vnder the croſſe, when hee ſaw *Chriſt* ſuffer on the croſſe; *amans quippe plus in amato quàm in ſeipſo patitur*: all which are ſo many reaſons why wee ſhould praiſe God in this holy Saint, but eſpecially becauſe the ſame Diſciple is hee. that teſtifieth of theſe things, and wrote theſe things. I ſay forth that hee penned this heauenly Goſpell, i that wee might beleene that *Ieſus Chriſt* is the ſonne of God, and that in beleening, wee might haue life through his name. For as^k *Ariſtole* ſaid, if *Timotheus* had not been, we had not had ſo much ſweet muſicke: but if^l *Phrynis* (*Timotheus* his maſter) had not been, we had not had *Timotheus*. Euen ſo (beloued)

loued) if *S. Iohn* had not beene, wee might haue wanted happily such an Euangelicall harmonie : but if Iesus the master of *Iohn* had not beene gracious vnto the Church, it should not haue had such a *Iohn*.

It is an argument of *S. Iohns* ¹humilitie, that hee tearmeth himselfe not a master in Israel, or a Doctor ; but a Disciple, and that fivē times in this one Gospell, as cap. 13. 23. cap. 19. 26. cap. 20. 2. cap. 21. 7. & 20. ^m yet it winnes honour to his historie, for that *the beloned Disciple* penned it, euen *hee who leaned on his masters bosome* testifieth of these things. ⁿ Among all his honourable titles hee mentioneth in the first place that hee was *beloned of Iesus*, acknowledging it onely to be the fountaine from which all other his graces originally were deriued. For hee was not beloued of Iesus for that *hee leaned on his breast*, or for that *hee durst aske him any question*, or for that he was *the penman of this historie* : but on the contrarie, he therefore leaned on his masters bosome, and was acquainted with his secrets, and testifieth of these things, for that he was *the Disciple whom Iesus loued*. It is Christs grace, by which alone we are whatsoeuer we are, 1. Cor. 15. 20.

There are also many other things which Iesus did,] Euerything that Iesus did is not recorded in the Gospels historie, but only so much as is necessarie for vs to know; namely, *that wee might beleeue that Iesus Christ is the sonne of God, and that (in beleeuing) wee might haue life through his name* : for so *S. Iohn* expounds himselfe, chap. 20. at the last verse. The Scripture then is written principally for this end, that wee might vnderstand the myserie of our saluation, consisting in ^o two points especially. First, in beleeuing that Iesus is *the Christ*, that is, the Messias promised vnto the Fathers euer since the world began. Secondly, that this Messias albeit hee were the seed of *Dauid*, is not a meere Terence Iesus, but *the sonne of God* : and so being both God and man, he is our onely Mediator, through whose name we must be saued. The Gospell

1 Marlorat.

m Cyril.
Repert.
Maldonat.

n Dietz, ubi
supra.

o Vide Cajet.
Marlorat.
Aret. in Ioan.
20. 31.

p Piscator.

q See preface to
the reader be-
fore the trans-
lation of our
new English
Bible.

r Apocal. 2. 2. 3

f Ps. 119. 105.

t Ser. 139. de
Temp.u Augustin.
epi. 7. 3. ibid.

Gospell hath abundantly both affirmed and confirmed these points, and therefore we need not any further reuelations of the spirit in the businesse of our saluation. Men talke much of the Philosophers stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessarie for food in it; of *Panaces* the hearbe, that it was good for all diseases; of *Catholicon* the drug, that it is in stead of all purges; of *Vulcans* armour, that it was an armour of prooffe against all thrusts and blowes, &c. ¶ Well, that which they did attribute vainly to these things for bodily good, we may with full measure ascribe iustly to the Scripture for spirituall. It is not an armour onely, but an whole armorie of weapons as well offensive as defensive, whereby we may saue our selues, and put the enemy to flight. It is not an hearbe, but a tree, or rather a complete paradise of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leaues for medicine. In a word, it is a panarie of wholesome food, against fenowed traditions; a physicians shop of preseruatiues, against poisoned heresies; a pandect of profitable lawes, against rebellious spirits; a treasure of most costly iewels, against beggerly rudiments. Euery thing indeed that Iesus did is not set downe, yet so much is written as is sufficient for our learning, so much as may serue for a lanterne to our feet, and a light vnto our paths, *able to teach, improve, correct, instruct in righteousness, that the man of God may be perfect, thorowly furnished vnto all good workes.* 2. Tim. 3. 16. I will end this obseruation in the words of *Augustine*: *Tanta facta sunt, quantatunc fieri debuerunt: tanta scripta sunt, quanta nunc legi debuerunt.* *¶ His salubriter, & praua corriguntur, & parua nutriuntur, & magna oblectantur ingenia.* Nay (saith hee) the Scriptures are so fit and full, *Ut in eis quotidie proficerem, si eas solas ab ineunte pueritia usque ad decrepitam senectutem maximo otio, summo studio, meliore ingenio conarer addiscere.*

The which if they should be written euery one, I suppose that

that the world could not containe the bookes that should bee written] I finde three diuers constructions of this one verse. The first is *metaphoricall*, the second *hyperbolicall*, and the third *literall*. * *Augustine*, y *Theophylact*, *Beda*, *Rupert* *metaphorically*, or *metonymically*; vnderstanding by the world, men of the world. *Mundus non capit; id est, non intelligit*, the world cannot comprehend, that is, apprehend the bookes that should be written. A very lanke conceit, for the world in this sense cannot vnderstand so much as one line of the Gospell; according to that of ² Paul, *The naturall man perceiveth not the things of the spirit of God*.

* Other take these words as spoken *hyperbolically*, for the spirit of God (accommodating it selfe to the rudeness of men) useth elsewhere this kind of figure. Deut. 1. 28. The Cities of the Canaanites are said to haue beene walked up to heauen. Exod. 3. 17. The land of the same Canaanites is tearmed a soyle flowing with milke and honie. Psal. 107. The men who goe downe into the sea in ships, and occupie their businesse in great waters; are so tossed in the deepe by the stormie winds and waues, as that *Dauid* saith in the 26 vers. *They mount up to the heauen, and are carried downe againe to the depths*. And so S. Iohn in auowing the world could not containe, &c. doth intimate, that if all the things which Iesus did should bee written euery one, the number of the bookes in folio would be without number. As high walles, and huge waues are said to reach heauen: euen so these bookes *hyperbolically* to be greater then all the world.

^b Other construe this verse *literally*, Iesus is that eternall word in the beginning, by whom all things were made, Iohn 1. 3. and by whose mighty word all things are sustained. Heb. 1. 3. working from the foundation of the world hitherto. Iohn 5. 17. So that if euery thing which Iesus did as God, both afore the world, and in the world should be registred: all this huge vniuerse (though it be Gods faire library) could not containe the

bookes

x *Tract. 124.*
in *Joan.*
y *In loc.*

z 1 Cor. 2. 14.

a *Euthym.*
Caluin.
Aret.
Piscator.

b *Isidor. Pelus.*
lib. 2. epist. 99.
Dionys. Alex.
epist. priuati aduers. Hares. Samosatens.
Euron. annal.
Tom. 1. ad an.
34. fol. 214.

bookes that should be written. And thus (as you see) the conclusion of this Gospell is answerable to the beginning, both intimating Christs incomprehensible diuinitie. Hee made the whole world at the first, and hee gouernes all things in the world euer sithens; and therefore most impossible that all his words, and works, and wonders should be recorded in bookes: albeit euery plant were a pen, euery drop of water inke, euery foot of land paper, and euery liuing creature a ready writer. The Disciple then who wrote these things (as *Horace* said of *Hormer*) hath so fitly disposed of his whole storie,

The Epistle, A P O C A L. I 4. I.

I looked and loe, a Lambe stood on the mount Sion, &c.

Christ, a Lambe sitting on mount Sion.

His text
is no-
thing else
but a de-
scription of

The Church, in

quality, for

quantitie, an hundredth fortie and foure thousand.

Faith in
that her
cōfessi-
on, is

Open, hauing his name
and his fathers name
written in their fore-
heads, & a voice like
the sound of many wa-
ters; and great thun-
der.

Harmonicall, singing a
new song of diuerse
parts, and yet all a-
greeing as the voice
of harpers harping
with their harps.

Good workes, in that her chil-
dren

dren are not defiled with women, and in their monthes is no guile, for they follow the Lambe whither soeuer he goeth: and the reason of all is, because they were redeemed from the earth, and from men, that they might be the first fruits unto God and to the Lambe.

A Lambe stood on the mount Sion.] Christ the Sonne of God is the ^c Lambe of God, euen the Lambe ^d here mentioned, as it is apparant by his correlative father. For so the text, *having his name and his fathers*: a ^e Lambe in figure, and a Lambe in fact. In figure, for Christ Iesus is our Pascall Lambe, 1. Cor. 5. 7. slaine from the beginning of the world, Apocal. 13. 8. prefigured in the sacrifices of the Law, so well as now presented in the Sacraments of the Gospell. As one pithily, *Prius profuit quam fuit*: A Lambe indeed, so mecke as a Lambe, ^f *Like a Lambe dumbe before his shearer.* A Lambe, for that hee feedeth all his with his ^g flesh, and clotheeth all his with his ^h white robe of ⁱ righteousnesse, whereby wee stand (as it is in our text) *without spot before the throne of God.* And this Lambe sits not idle, nor lieth asleepe: but *standeth*, alwaies in a ^k readinesse to protect his followers. *He that keepeth Israel, shall neither slumber nor sleepe*, Psalm. 121. 4. Hee standeth not as the beast in sickle sand or ^l sea; but *on mount Sion*, which cannot be remoued, Psalm. 125. 1. In the middest of his inheritance the ^m Church, against which ⁿ hell gates shall not preuaile: For Sion is a type of Christs Kingdome, called often in ^o holy Scripture, *Ierusalem above*, ^p *prepared in the top of the mountaines*, and *exalted above the hills.* He stands on a mount, ^q higher then either earth or sea, from whence the two beasts his opposites arise So that he is willing to defend his followers, as *standing*; and able, for that he stands *on a mount*, and lest any should doubt of this, our Apostle saith, *I looked, and loe.* Two words of ^r attention, assuring vs hereby that the woman persecuted in the wildernesse, that is, the Church afflicted in the world, shall at the last haue the victorie, though all the red Dragons on earth, and all

c Iohn 1. 29.

d Rupert.

Bullinger.

Aetius.

c Ardens.

f Act. 8. 32.

g Ioh. 6. 54. 55

h Apoc. 7. 9.

i 2. Cor. 5. 21.

k Ardens.

Bullinger.

Aetius.

l Apoc. 13. 1.

m Napier.

n Mat. 16. 18

o Galat. 4. 26.

p Esay 2. 2.

q Marlorat.

r Aetius.

c *Apud Ioan.
Roulin. ser. 2.
in festo Ioan.
Euangelist.*

c *In Apoc.
con. 61.*

u *Bullinger.
x Matt. 8. 11.*

y *Ardens.
Rupers.
Marlorat.*

z *Aretius.*

a *Luk. 10. 20.
Apocal. 3. 5.*

b *Luk. 12. 32.*

c *Matt. 7. 14.*

d *Druſius &
Brightman in
loc.*

e *Ardens.*

f *Marlorat.*

at the blacke deuils in hel furiously rage together againſt the Lord, and againſt his anointed. And here giue mee leaue to remember an obſeruab'e note touching the writings of *S. Iohn*, how that in his Goſpell heteacheth eſpecially faith: in his Epiſtles, eſpecially loue: in his Apocalyps, eſpecially hope. This booke being (as reuerend *Bullinger* cenſure:h) *Euangeliciffimus liber*, of all holy Scripture the fullſt of conſolation.

And with him an hundred fortie and foure thouſand.] This affoords ^u comfort, that the Lambe ſtands not alone, but hath on his ſide ^x many from Eaſt and Weſt, as well Gentiles as Iewes, *having his fathers name written in their foreheads.* It is thought by ^y ſome that this number is myſticall, inſinuating the perfection of Gods elect, becauſe both the *duodenarie* number and *millmarie* are numbers of perfection. It is a ^z certaine number becauſe *the Lord knoweth who are his*, 2. Tim. 2. 19. as hauing their ^a names written in his booke: yet a definite for an infinite (as almoſt all haue noted) in that the number of ſuch as are with the Lambe is a multitude which no man is able to number, Apocalyps 7. 9. it is in it ſelfe a very great number, but in compariſon of the company fauouring lies and following Antichriſt, it is a ^b little ſlocke, a ^c few people *which are redeemed from the earth*, ſelectd out of thoſe innumerable troops of ſmall and great, rich and poore, bond and free, whoſe names are not written in the booke of life of the Lambe, Apoc. 13. 8. 16.

Hauing his name and his fathers name written in their foreheads.] The vulgar Latine, *Aretas*, *Ardens*, and ^d other reade (as the tranſlation of *Hen. 8* and our Communion booke) *His name, and his fathers name*: the which is more ſignificant then that in other copies, hauing only *his fathers name*. And the ^e meaning is, that they profeſſe themſelues openly to be Chriſtians, acknowledging *aperto fronte*, that God is their father in his ſonne Ieſus, in their ^f deeds and doctrine appearing outwardly to the world, what they are inwardly to themſelues, according

cording to that of *Paul*, *We beleene, and therefore speake.*
^b Faith in the soule breaking forth into ⁱ confession with
the mouth, is the note whereby the friends of Christ are
distinguished from the followers of Antichrist. He that
dependeth vpon Saints as much as vpon his Sauour,
and trusteth in the pardon of the Pope more then in the
merits of Christ, hath in his forehead the ^k marke of the
beast, and not the ^l seale of God. If Christ once dwell in
our hearts by faith, his name will instantly be written in
our forehead.

And I heard a voice from heauen.] The militant Church
on earth is called often in holy writ, ^m *heauen*, as being
the way to the kingdome of heauen, and as hauing her
ⁿ conuersation in heauen, and her affections set on things
^o aboue. This heauen hath a voice, ^p for the Church is
not mute, but vocall, openly professing her faith, and
praising God *before the seat, and the foure beasts, and the el-*
ders. Hauing a voice like the sound of many waters, and of
great thunder, and of harpers harping with their harpes.
^q Some by these three kindes of voices vnderstand three
degrees of the Churches progresse persecuted by the
Dragon in the wilderness. First in the daies of *Athana-*
sius, Basile, Chrysostome, Ambrose, Hierome, Augustine, &c.
Her voice (say they, but how truly iudge yee) was indi-
stinct and confused. For albeit the learned writings of
these most accurate Doctors in their age made a great
noise in the world, like the sound of many waters, yet ma-
ny points of doctrine were not so well explicated vnto
the common people then, as afterwards they were. Se-
condly, in the daies of *Wickliffe* and *Husse*, and other *Bo-*
nargers, her voice resembled the voice of great thunder.
But now since her deliuerance from the wilderness, and
her comming out of *Babylon*; her voice in the harmony
of confessions is like the consent of *harpers harping with*
their harpes.

^r Other say that the Scriptures voice speaking by the
Church, is like to waters, in that it refresheth all such as

g 2. Cor. 4. 13.
h Bullinger.
i Rom. 10. 9.

k Apoc. 13. 16.
l Apoc. 7. 2.

m Mat. 23. 2.
See Gospell 10.
Sund. after
Trinit.
n Phil. 3. 20.
o Coloss. 3. 2.
p Bullinger.

q Brightman.
in loc.

r Rupert. *in loc.*

f Esay. 55. 1.
Mat. 5. 6.
t Bullinger.
Arelius.
Marlorat.

u Napier.

x Ardens.

y Brighman.

z Rupert.
Napier.
a Hagg. 2. 8.
Luk 2. 25.
1. Pet. 1. 10.

b Luk 2. 30.
c 1. Joh. 1. 1.
d Arelius apud
Bullinger con. 28.
in Apocal.
e Ardens.
f Arelius.
Bullinger
in loc.

hunger and ^t thirst after righteousness: and like to *great thunder*, in being ^t terrible to the wicked: and like to the *musicke of harpers*, in being delectable to the godly. The Preachers of the word are *unto God the sweet saour of Christ*, in them that are *saued*, and in them that *perish*: to the one the saour of death vnto death, and to the other the saour of life vnto life, 2. Cor. 2. 15. 16.

^u Other thinke that *many waters* are many nations, as in the 17. chapter of this booke, vers. 15. *The waters which thou sawest are people, and multitudes, and nations, and tongues.* And the *great thunder* is nothing else, but the thundring voices of zealous and holy Preachers. And the *harpers harmonie* doth intimate spirituall reioicing together in the Lord. The Church then hath a voice which is *much*, as being of *many*: yet *musicall*, in that those many concord in the maine, *like harpers harping with their harpes.* It is ^x *Multa vox ex plallentium multitudine, sed delectabilis ex consonantie suauitate.*

And they sung as it were a new song. In regard of the matter *a new song*: ^y it was *Adams* old song before his fall, to praise God for his creation in holiness and righteousness; but we sing a new song to the Lord for our redemption and regeneration, whereby Gods image lost by sinne is restored in vs againe. Or in regard of the manner, *a new song*: ^z for whereas the Iewes in the old Testament ^a expecting the consolation of Israel, sung praises vnto God for that their Messias & Sauiour should come: Christians in the new Testament magnifie the Lord for that Christ is come: *Blessed bee the Lord God of Israel, for he hath visited and redeemed his people*; for that their ^b eies haue seene his saluation, and their ^c hands haue handled the word of life. Or in regard of the men, *a new song*, ^d being sung by such as haue put off the old man, and are new creatures in Christ, 2. Cor. 5. 17. a new song ^e for that it makes the partie who sings it a new man. Or *a new song*, ^f in that it seemeth vnto the world new; for Christ crucified the chiefe subiect of their new song,

song seemeth vnto the worldly wise meere foolishnesse, as it followeth in our text. *No man could learne the song, but the hundred fortie foure thousand which were redeemed from the earth.* As our Popish aduersaries hauing the ^b beafts marke both in their forehead, and in their right hand, impudently call our most ancient and apostolike faith a new Gospell, and our diuines ⁱ *Euangelij quinti professores.* But as learned *Scaliger* answered them acutely, *Nos nouatores non sumus, sed vos estis veteratores:* A Monke devoted to his superstitious order, and trusting in his owne merits is neuer able to learne how faith only iustificieth. A carnall man addicted onely to naturall reason, is not able to discern the things of God. A Iew relying altogether vpon his Circumcision, is not able to sing another note. No maruell then if the song of Sion seemes new to them all.

These are they which were not defiled with women ^l This clause makes not any thing against honourable marriage, for how can that be truly called a defiling, when as the bed is vndefiled. Hebr. 13. 4. and therefore ^m *Paphnutius* openly pronounced in the Councell of Nice, *Castitatem esse cum uxore propria concubitum:* And ⁿ *Chrysostome* (though a great admirour of Virginitie) saith also *primus gradus castitatis, est sincera virginitas: secundus, fidele coniugium.* And ^o so married couples are virgins as well as single persons, and ordinarily more chaste in hauing Gods appointed remedie for ^p auoyding fornication. Before the Law the Patriarkes had wiues: vnder the Law the Priests had wiues: after the Law, to wit, in the daies of the Gospell (as ^q *Ambrose* peremptorily writes) all the twelue Apostles (except Saint *Iohn*) had wiues. And it was euer thought commendable for the Preachers of the word to marrie at their owne discretion, as they did iudge the same to serue better vnto godlinesse, vntill Pope *Nicholas* the first, ^r *Hildebrand* alias *Hel-brand* and *Innocentius* the third forbad Priests marriage. Whereupon a ^t witty fellow made this od old rime:

g 1 Cor. 1. 23.

h Apoc. 13. 16.

i Iurgiuicium.

k Responsad
Serar.

l Aretas.

m Hist. Tripart
lib. 2. cap. 14.n Hom. de in-
uent. crucis.o Dr. Fulk
in loc.

p 1 Cor. 7. 2.

q In 2 Cor. 11.

r Baleus in vita
Nic. 1.s Idem in vita
Greg. 7.t Apud Baleum
in vita Inno-
cent. 3.

*Prisciani regula penitus cassatur,
Sacerdos per hic & hac olim declinatur :
Sed per hic solummodo nunc articulatur,
Cum per nostrum præsulem hac amoveatur.
Non est Innocentius, imò nocens verè
Qui quod factò docuit, verborum tult delere :
Et quod olim iuuenis voluit habere,
Modò vetus pontifex studet prohibere.*

What kind of Virgins Popes and popish Priests haue been, you may read enough. Epistle 1. Sunday in Lent. Happily more then enough in *Baleus* his Treatise concerning English votaries. A profession of virginitie without true chastitie, is no better then an apple growing in the lake of Sodomè. *Novum est prorsus religionis genus, licita non faciunt, & illicita committunt, temperant à concubitu, (quammis nec hoc faciunt nisi à licito) & non temperant à rapina.* If the notation (*papa quasi papa*) be good : and the rule true *x Venter vorans mero facile despinat in libidinem :* I would not with many Popes to boast of their puritie.

Paphia dicta Venus, Veneris proles quoque Papa est.

Well, y such as follow the Lambe, are neither defiled carnally with women (*for they possesse their vessels in holinesse and honour*) nor yet spiritually with idols. In which respect the Church is called a *a pure virgin*, for that shee runs not a *b whoring* with her owne inventions, committing *c fornication* with other louers : but is *prepared for one husband onely which is Christ.* *d* In this sense to worship idols, and to serue strange Gods, is to be defiled with women, as our Apostle doth insinuate in the 17. chapter of this booke, vers. 4. And therefore the Papists (albeit vnmarried) depending vpon many Saints, are not so good virgins as married Protestants wholly trusting in one Sauour, and following him whithersoener hee goeth, obeying his will, and in their best endeauours euer ready to keepe the words of his Law, neuer forsaking him or his in want, in prison, in sicknesse, in death.

And

u *Saluianus lib. 5. de prouidentia Dei.*

x *Hieron.*

y *Napier.*

z *1 Thess. 4.4.*

a *2 Cor. 11.2.*

b *Psal 119.38*

c *Ezech. 16.36.*

d *R. pent.*

Bulling r.

Marlinas.

And this he will acknowledge at the last day ; saying to them openly, *Come yee blessed of my Father, inherit ye the kingdome prepared for you, for yee haue followed me whitherfoeuer I went. I was an hungred, and ye gaue me meat : I thirsted, and ye gaue me drinke : I was a stranger, and yee lodged me : I was naked, and ye clothed me : sicke, and ye visited me : in prison, and ye came vnto me : whitherfoeuer I went I had your companie.*

In their mouthes was found no guile.] As they were chaste in minde,^e keeping themselves from idols ; and chaste in bodie, not defiled with women : so likewise chaste in^f tongue; for they did not ^g adulterate the word, or professe the faith in^h hypocrisie ; but hauing theirⁱ mouth in their heart, they^k spake because they beleeued, embracing the Gospell in simplicitie, being also studious of truth in their carriage toward men ; *Living without dissimulation,* Rom. 12. 9. *Casting off lying,* Ephes. 4. 25. and all guile; 1. Pet. 2. 1. *Iust in their promise, not disappointing a neighbour though it were to their owne hinderance,* Psalm. 15. 5. Before men in respect of any scandalous offences or open crimes^l vnblameable, saying with the Lambe whom they follow, ^m *which of you can rebuke me of sinne ?* Indeed their secret faults onely knowne to God are many, while they be clogged with flesh and blood, *who can tell how oft he offendeth ?* and yet in the world to come they shall appeare *without spot before the throne of God,* as hauing all their spots couered with long white robes of the Lambe, yeaⁿ cleansed and made no spots by the blood of the Lambe, *redeemed from earth and from men, to be the first fruits vnto God.*

The blessed Innocents on this day murdered by cruel Herod, were witnesses to the Lambe, *non loquendo, sed moriendo,* (saith^o Augustine) not by speaking, but by suffering for Christ, and so both his name and his Fathers name were written in their foreheads, and their voice was like the sound of many waters, and as the voice of great thunder, as it is in the Gospell allotted for this Festiuall, In

c 1. Joh. 5. 21.

f Ardens.

g 2. Cor. 4. 2.

adulterantes

verbum, vi

vulgar. Latin.

h Marlorat.

i Eccles. 21. 26.

k Psalm. 116. 10

l Luk. 1. 6.

m Ioh. 8. 46.

See Gospell 5.

Sund. in Lent.

n 1. John 1. 7.

o Ser. 11. de

sanctis.

p Psal. 116. 13.

q August. vbi
supra.r Illephon gi-
ron. con. 1. in
fest. S. Innocent.f Psal. 8. 2.
Mat. 21. 16.

t Mat. 19. 14.

u Oforius con
in fest. Inno-
cent.x Vide didac.
de Yenguas.
con. de fuga
Christi.y Giron. vbi
sup.

z Psal. 84. 6.

a Prudentius
hym. in Epiph.

Rama was there a voice heard, lamentation, weeping, and great mourning : and their crying was a song, a dolefull dittie to their parents eare, Rachel weeping for her children, and would not be comforted, &c. yet p pretious in Gods eie, so sweet as the voice of harpers harping with their harpes. And this their sighing was a new singing, because they were q *Primitie martyrum*, euen the first fruits of martyrs vnto God. And they followed the Lambe whither soeuer he went : the Lambe was white and ruddie, Cant. 5. 10. that is (as *Rupertus* vpon the place) *candidus* (sanctitate, *rubicundus* passione : ' So they were white in their innocencie being virgins in their chastitie, without any guile in their mouth, or guilt in their life ; but in respect of their blood shed for the Lambe, ruddie. So that (as *Dauid* sings in the ' Psalme) out of the mouthes of very babes and sucklings he hath made perfect his praise. Christ assuredly got great praise by that hymne which Angels sung, *Glorie be to God on high*, and great praise by S. *Steen* his protomartyr, and by S. *Iohn* the Disciple whom hee loued, as you haue heard in their seuerall holy daies : but his praise was made perfect by the mouthes of babes and Innocents, of whom he saith in the Gospell, ' *Suffer the little children, and forbid them not to come to mee, for of such is the kingdome of heauen*. O blessed babes, u who came to the wished haue without any tempest, x enioing the comforts of another life, before ye knew the miseries of this life : y *Qui primum in capitibus coronas, quam capillos accepisti*, hauing your heads crowned with happinesse, before they were couered with haire. *Herod* could neuer haue pleased you so much in his kindnes, as hee did in his crueltie ; for where his impietie did abound, there Christs pitie did superabound, translating you from your earthly mothers armes in this z valley of teares, vnto your heauenly fathers bosome in his kingdome of glorie.

^a *Salute flores martyrum,
Quos lucis ipso in lumine*

Christi

*Christi infecutor sustulit,
Seu turbo nascentes rosas.
Vos prima Christi victima,
Grex immolatorum tener,
Aram ante cuius simplices
Palma & coronis lualis.*

The Gospell. MATTH. 2. 13.

*The Angell of the Lord appeared to Ioseph in a sleepe,
saying, arise, and take the childe and his mother,
and flee into Egypt, &c.*

THe Priests in the law were cōmanded that the^b fire should euer burne vpon the Altar, & neuer goe out. And^c so that the fire of our deuotion (at this holy time) kindled vpon the altar of our heart might not be quenched by the water (which vsually the cold serpent casteth out of his mouth, Apoc. 12. 15.) The Church adioyneth vnto the celebratiō of Christs birth, other three festiuals in one weeke. Wherein her meaning is not to withdraw our loue from the Creator to the creature (for all the twelue daies are called *Christmas*, dedicated onely to Christs honour) but that wee might hereby praise this our Iesus vncessantly both in himselfe and in his Saints. And the reason (as^d some coniecture) why *S. Stenen*, and *S. Iohn*, and the blessed *Innocents* are named aboue the rest, is happily to shew that Christ came into the world to saue all sorts of men, of whatsoeuer degree. The Chualdrie represented by *S. Stenen*, a resolute Knight and warriour in the Lords battell: the Clergie represented by *S. Iohn*, stiled *the Diuine*: the Commonaltie or Infantrie represented by the sillie children *Herod* slew; or intimating that Christ was borne for men of euery seuerall age, for men of perfect strength, as *Stenen*: for old men on their crouches, as *S. Iohn*: for Infants in their cradles,

^b *Louis. 6. 13.*

^c *Fernus ser. 1.
de S. Ioan.
Euang.*

^d *Ioan. Regulin.
ser. 2. de beatis
Innocent.*

^e *Who lined af-*

ter *Christis passi-*
on 68 yeeres, as
Heron. in eius
vita, being at
his death, 506
yeeres old. Ba-
ron. annal. Tom.
1. ad an. 99.
fol. 749
¶ Pot. de palude
ser de Innocent.
Idem Forus
ubi supra.
k E. r. n. d. ser.
de Innocent.
Idem Giron.
J. n. en. & alij
in loc.

l *Ludolphus de*
vita Christi.
part. 1. cap. 13.

m *Arlens,*
Anselm. in l. c.
n Pifcator.

o *Ex Phil. me*
Baron. annal.
Tom. 1. ad an. 1.
fol. 60.

p *Macrobius*
saturnal. lib. 2.
cap. 4.

dles, as the blessed *Innocents*. Or it may bee that these Saints are mentioned at *Christmas* rather then other, because Christ saith in the Gospell, *If any man will follow me, let him forsake himselfe, and take up his crosse.* Mat. 16. 24 *The servant is not greater then his Master, if they haue persecuted me, they will persecute you also.* loh. 15. 20. Now there bee ^k three kinds of suffering or martyrdome in Christs cause. The first, *Voluntatis & operis*, in will and in act, as that of *S. Steuen*. The second, *Voluntatis sed non operis*, in will but not in act, as that of *S. Iohn*. The third, *Operis sed non voluntatis*, in act but not in will, as on this day the death of the *Bethlemitish Innocents*. And for as much as *S. Steuens* martyrdome comes neereft vnto the sufferings of Christ, his festiual is next to Christs in the first place, *S. Iohns* in the second, the blessed *Innocents* in the third. And so Christ (as it is Cant. 5. 10.) is white and ruddie, the chiefest among ten thousand. ¹ *Candidus in Ioanne, rubicundus in Stephano, electus ex millibus in Innocentibus.* In the Gospell allotted for this day,

1. Christs humanitie, for that hee was a child, and did ^m slee.

Two points are more principally remarkable :

2. *Herods* in-
 humanitie
 murdering

Tis misus, Sm' d'icos, &c.

ⁿ *Innocēt* babes who neither would nor could hurt him.

Pastus, All the children

that were in *Bethlehem*, and in all the coasts thereof, from two yeeres old and vnder, according to the ^{time} which hee had diligently knowne of the *Wise men*. All in euery place nere the place where Christ was borne, not sparing his owne ^o child, flesh of his flesh, and bone of his bone; which occasioned ^p *Augustus*, *Caesar* tauntingly to say, *Melius est esse Herodis porcum quàm puerum*, It is better to bee *Herods* sow then his sonne.

The Angell of the Lord appeared vnto Ioseph in a sleepe]
 Hence

Innocents day.

¶ Hence wee may learne what a tender care God hath ouer his children in their greatest affliction, ⁊ his Angell carrieth round about them that feare him, and deliuers them; and therefore let vs ⁊ cast all our care vpon him, for hee careth for vs: ⁊ as a father pitieth his owne children; euen so the Lord is mercifull to them who feare him. It may be said of our heauenly Father, as the Poet of an earthly parent,

Omnis in Ascanio chari stat cura parentis.

Take the child and his mother] He who was in the beginning that eternall word and ⁊ euerlasting Father, about this time for our sake came downe from heauen, and became an infant and a childe. *Nobis puer natus*, Esay 9. 6. *Vnto vs a childe is borne, and vnto vs a sonne is giuen*: a childe, not in meeknesse only (for so the greatest man ought to be as a little childe, 1 Cor. 14. 20. *Concerning malitiousnesse bee children, and except yee become as little children, yee shall not enter into the kingdome of heauen*) but a childe in weaknesse also, ⁊ wrapped in swaddling clothes, and laied in a cratch. It is not said take thy childe and thy wife: but *the childe and his mother*: ⁊ hereby signifying, that Ioseph was not the naturall, but onely the nursing father of Iesus. It is true that this Angell appearing to Ioseph at another time before Marie was deliuered of her childe, said vnto him expressely (for auoyding suspition of incontinencie) *⁊ feare not to take Mary for thy wife*; but after the birth of Christ (as the Doctors obserue) to shew that hee was borne of a Virgine, *Maries kille is the mother of Iesus*, not the wife of Ioseph. Againe, it is not take the mother and her childe, but *the childe and his mother*: *⁊ insinuating* that his greatest care should be to prouide for the babe, both in respect of danger (for Herod sought to destroy him) and in respect of durie, because the child is greater then his mother, as being her Sauiour so well as her sonne.

And flee into Egypt] Christs hard entertainment at his first comming into the world, shewes that his king-

q Luther, Culman, Beauxamis.

r Psalm. 3. 47.

s 1 Pet. 5. 7.

t Psalm. 55. 23.

u Psalm. 103. 13.

v Virgil.

x Esay 9. 6.

y Math. 18. 3.

z Luk. 2. 7.

a Hieron. in loc. See Gossell, dim. 1. post. piplan.

b Mat. 1. 20.

c Hilarium, Theophylact. Laufen.

d Chrysost.

e Luke 1. 47.

f Iohn 18.36.
g Ser. in fer.
4. hebdom.

h Mat. 10.23.

i Ardens.
Anselm.
k Musculus.

l Iohn 17.4.

m Beauxamis.

n Aretius.
Maldonat.
o Iansen.

p Anselm.

q Ephes. 2.12.

r Theophylact.
in loc.

f Chrysost.

t Exod. 4.22.

u Rupert.

dome was not of ^f this world: hee had (as ^g Bernard sweetly) while hee liued *passiuam actionem*, and when hee died *actiuam passionem*. It is obserued by S. Luke, Acts 1.1. that Christ alway first did and then taught, hee that would haue vs to ^h flee from Citie to Citie, fleeth himselfe from Country to Country: before hee grants the patent, hee giues the ⁱ paterne, fleeing, and that in the night ^k warily; or hee did flee now for that his houre was not yet come; hee had not as yet ^l done the worke, and the will of his Father, for which hee came into the world, ^m *Christus enim totam causam nostra salutis occiderat, si se paruulum permisisset occidi*. But whether doth he flee? into Egypt: as being out of Herods ⁿ iurisdiction; or into Egypt, to ^o signifie that Gods kingdom should bee translated from the Iewes vnto the Gentiles: and so Ioseph in carrying Iesus and his mother into Egypt, ^p represents liuely the blessed Apostles and Preachers, in conueying the Gospell vnto nations in time past, ^q *aliens from the Common-wealth of Israel, and strangers from the covenants of promise, without Christ, and so without God in the world*. O the deepnesse of the riches of Gods mercy! Babylon and Egypt whilome were ^r *malorum officina*, the very shops of all villanie: but now behold the Wisemen come from the one, and Christ here fleeth into the other. ^f *Ut populus qui ante fuerat persecutor populi primogeniti fieret custos filij unigeniti*: but what need wee such a *quare*, seeing heauens messenger in the text hath vttered a *quare*, namely, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt haue I called my Sonne. How that word, Numb. 23.22. or Hosea 11.1. originally spoken of Israel his ^t adopted sonne, is well applied vpon this occasion vnto Christ his naturall sonne; See Rupert, Ribera, Caluin in Hosea 11.1. Iansen, Concord. cap 11. Beauxamis harmon. Tom. 1. fol. 73. Caietan, Arborum, Maldonat. in loc.

^u *Mystically*] God calleth his children out of the worlds

worlds Egypt, deliuering vs from the power of ^a darknesse, and calling vs into maruellous light, 1. Pet 2. 9 y or out of Egypt, for that his children grow best in grace when they be taught in the schoole of affliction: or (as *Rupert* obserues) it may be that Hierusalem is called here, as it is ^z elsewhere, *Egypt spiritually*, for that her Prince and people were so cruell as Egypt, in seeking to destroy the childe Iesus.

Then Herod when hee saw that hee was mocked of the Wisemen.] It is vsuall with God to ^a take the willie in their owne craftinesse; and therefore seeing Herod mocked the Wisemen, it pleased the Lord to direct the Wisemen in such a course, that they likewise mocked Herod. The craftie Fox deluded the Wisemen in telling them he would (if after their diligent search hee should vnderstand where he was) ^b adore the babe, for his intent was ^c *seruire, non seruire*, to woorie, not to worship, that innocent Lambe. And the Wisemen deluded Herod in returning to their Country not by Hierusalem as they went, but another way. *Then Herod seeing hee was mocked of the Wisemen, was exceedingly wroth, and sent forth men of warre, &c.* ^d for when oncetyrants cannot preuaile with craft, they come to crueltie: when Politicians Rhetoricke failes, Carters Logicke must doe the feat.

^e Great bodies are discerned easily with a little light, but small things are not found in the darke without a great light. God the Father in the Creation of the world is so glorious and so great, that the little light of nature sheweth his handie worke, Psalm. 19. 1. but God the Sonne in our Redemption is so little, that we need a great starre to direct vs vnto the babe Iesus lying in a manger, a large measure of faith and grace to finde the great God made a little childe. No maruell then if Herod could not finde, seeing he did seeke not in ^f faith, as hoping to be saued by Christ; but in furie, meaning to destroy Christ. And the reason heereof is rendred in this

^x Colof. 1. 13.

^y Maldonas.

^z Apoc. 11. 8.

^a Job 5. 13.

^b Matth. 2. 8.

^c *Kaulin. ser. 3.*

^d *B. Innocent.*

^d Calman.

^e *Ioan. Ofirius.*

^f *Deum enim non crudelitate sed crudelitate quarendus. En- seph. Enchir. l. 1. de Epiphania.*

this present Chapter at the 3. verse, *When Herod heard of Christs birth at Bethlehem, hee was troubled, and all Hierusalem with him, as fearing that this babe being lineally descended from the seed of King David, should in time, challenging the Scepter of Iudea, thrust him out of his kingdom.*

g Prudentius
hym. in epiphani.

g Successor instat, pellimur,
Satelles i, ferrum rape,
Perfunde Cinas sanguine.
Mas omnis infans occidat,
Scrutare nutricum sinus,
Interq; materna vbera
Ensem cruentet pugio.

h Musculus.
i Heb. 1.8.

k Coloss. 3.3.
l Leo ser. 1. in
epiphani.

m Luther post.
in loc.

n Raulin, Ofo-
rius, Giron. in
loc. & Leo ser. 6
de epiphani.
o Apoc. 12.4.
p Gen. 3.15.

O foolish Herod, wilt thou not suffer the King of heauen and earth, and the whole world, to reigne in lurie? wilt thou be so barbarous, as fearing thy successeur, to kill thy Sauour? Well maiest thou ^hseeke, but thou shalt not see the destruction of his Kingdome: ⁱfor his Scepter is a right Scepter, and his Throne is for euer and euer. Well maiest thou destroy the bodies of poore children, but their liues are ^khid with the babe Iesus in God: and so thy mischief shall turne to mercie. ^lQuos Rex impius eximit mundo, Christus inserit Calo: for they died for him who was to die for them, and so death had no conquest ouer them: ^mMoriuntur propter Christum, qui sua morte facit vt ipsi nulla morte teneri possint.

Herod ⁿrepresents the deuill, who ^ostands before the woman in the wildernesse great with childe, readie to deuoure her babe. Hee knew that the ^pseed which should breake his head, was to be borne of the Iewes; and therefore caused Pharaos to murder all the Hebrew males, Exod. 1. and stirred vp Haman to destroy the whole Nation of the Iewes, Ester 3. and Athalia to kill all the sonnes of David, 2. Kings 11. and here so soone as the noise was of Christs birth, hee did cut the throats of all the children in Bethlehem, and in all the

coasts

The Circumcision of Christ.

costs thereof from two yeeres old and under. Myssically, Satan as soone as he seeth in a man any good motion, he stands (as *Herod* here) ready to kill it although it be neuer so little a babe.

[*In Rama was there a voice heard*] That is, ¶ in excelsu, for the voice of bloud is loud, and ¶ crieth even from earth vnto heauen: euery murther is sacriledge, for that our bodie: are the temples of the holy Ghost. 1. Cor. 6. 19. *Herod* then at once committed many foule sacriledges, in slaying so many both in towne and countrey, who were so great innocents, in being so little children, that as ¶ *Prudentius* excellently,

Locum minutis artibus

Vix interemptor inuenit

Que plaga descendat patens,

Inguilque maior pagio est.

This barbarous outrage caused lamentation, weeping, and mourning: ¶ that is, lamentation of the mothers, weeping of the children, and such a mourning on all sides, as that the cry penetrating the clouds, and knocking at heauens gate did ¶ enter into the cares of the Lord of hostes.

* *Horrendis grauiter Caelum pulsasse querelis.*

The Epistle. Ro m. 4. 8.

Blessed is the man to whom the Lord will not impute sinne, &c.

OvR Apostle ¶ confirms in this Chapter that doctrine which hee deliuered in the former, namely, that a man is not iustified by the workes of the Law, but freely by grace thorough faith: and this he prooues in our text by two reasons especially,

1. From ¶ *Dauids* testimonie, *blessed is the man, &c.*

2. From *Abrahams* example, *Wee say that faith*

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q *Hieron.*
Musculus.
Iansen.
r *Gen. 4. 10.*

f *Hym. in*
epiphani.

t *Chrysost.*

u *Iames 5. 4.*

x *Iuuenius.*

y *Melanch.*
ill man.
Piscator in loc.

z *Tsalm. 32. 1.*

a Pareus, Pelli-
can, Grynnus
apud Doctor
Willet in loc.
b Iohn 8. 53.
c Acts 13. 22.

d Martyr. in
loc.

e. Apud Primasf.
& Occumen in
loc. idem
Hieron & Ge-
nebrardus re-
citant in Psal.
31.
f Anselm.
in loc.
g Rom. 2. 14.
h Gorrau in loc.

i Caietan in loc.

was imputed unto Abraham for righteousness, &c.

Now Paul mentioneth Abraham and David in this controuersie, ^a because their workes were most glorious among the Iewes, in somuch as they called Abraham ^b father, and David is stiled a man ^c according to Gods owne heart. The paterne then of Abraham accounted righteous before God by faith, and the precept of David, affirming that our blessednesse consists in the remission of our sinnes, and not in the perfection of our vertues; are both exceeding fit, and well accommodated vnto the present purpose.

Blessed is the man] By blessed in the Psalme, Paul vnderstands heere iustified: ^d for iustification is blessednes begun, glorification blessednesse perfected. In this life blessednesse is but begun; and therefore David saith in the cited Psalme, *For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found.* And Christ inioyneth vs daily to pray, *for giue vs our trespases*: in the world to come blessednesse is consummated, for when we shall haue no more sinne, then we shall haue no more sorrow.

Whose vnrightheousnesse is forgiven] Some ^e distinguish thus; iniquities are forgiven in Baptisme, covered in repentance, not imputed in martyrdom. ^f Other thus, *iniquitas*, are transgressions against the word written, according to that, 1 Iohn 3. 4. and so the Iewes hauing Gods Law did offend: *iniquitas*, are trespases against the rule of nature, not ingrauen in stone, nor written with inke; but imprinted in the conscience: and so the ^g Gentiles hauing not the law were sinners. ^h Other thus, originall iniquities are forgiven in Baptisme *quoad Cul-pam*, and actual transgressions are covered in loue, *quoad poenam*: or *iniquitates*, are faults of infidelitie, called in holy Scripture sinne *Catechochen*, Iohn 16. 8. *He will reprove the world of sinne*, that is, as Christ expounds himselfe of vnbelieve, *peccata*, are faults in manners. ⁱ as other, our sins are forgiven, in respect of the wrong done

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done to God, and covered in respect of the shame due to vs; ^k *ut sic velentur, ne in iudicio reuelentur*. For in sinne three things are to be considered especially:

1. An iniurie done to God, and that is *forgiven*.

2. An inordinate act, the which once being done, cannot be vndone, but is a blot or staine whereby the foule is defiled, and that is said here to be *covered*, and elsewhere to be ^m washed away.

3. The guilt of eternall death, and that is *not imputed*. Whosoeuer then is in Christ, hath all his sinne and every thing in all his sinne *forgiven, covered, not imputed*: for these three signifie the ⁿ same, because that which is *covered*, is not seene; and that which is not seene, is *not imputed*; and that which is not imputed, is *forgiven*. All his sin is put out of Gods remembrance, cast as it were behinde his backe, so covered with Christs grace, so buried in Christs graue, that not so much as the print of one little fault appeares in the words of ^q *Augustine*; *Sit exit peccata Deus, noluit aduerrere: si noluit aduerrere, noluit animaduerrere: si noluit animaduerrere, noluit punire, noluit agnoscere, maluit ignoscere*: so that the saying of the Prophet (*Blessed is the man whose vnrighteousnesse is forgiven, and whose sinne is covered*) containeth a ^r definition of iustification. It is Gods free pardon in remitting our iniquities; ^s for the Publican is said expressly to be *iustified*, in that God was mercifull to him a sinner, Luke 18.13.14.

^t This makes against *Oslanders* deified righteousness, as also the Popish inherent iustice; for God is our ^u righteousness, and Christ our holiness, 1. Cor. 1.30. Being iustified ^x freely by grace, through ^y faith in him who iustificieth the vngodly. ^z *Imputat Deus homini iustitiam ut compatiens, ut dispensans, ut benevolens: Dimissio enim ad compassionem, obsecratio ad dispensationem, non imputatio ad benevolentiam pertinet*. See Epistle 25. Sund. after Trinitie.

Whereas it is objected that the blessed man is iustific-
ed

^k Hieron. in Psal. 31.

^l Aquin. in loc.

^m 1. Ioh. 1. 7.

ⁿ Ambros. & Lombard. in loc.

^o Jer. 31. 34.

^p Esa. 38. 17.

^q In Psal. 31.

^r Melanct.

^s Marlerat. & Piscator. in loc.

^t Tilman. & Mel. nect. in loc. u Psal. 4. 1.

^x Rom. 3. 24.

^y Rom. 4. 5.

^z Occumen. in loc.

a *¶* *ibi supra.*
Idem Martyr.
in loc.

b 2. Cor. 12. 10.

c Hieron. *epist.*
ad Ctesiphon.

d Psal. 1. 1.

e Psal. 41. 1.

f Psal. 119. 1.

g Melanct.
Caluin,
Martyr.

h Rom. 14. 23.

i Hom. of good
workes, part. 1.

k In Ps. 83. &

Lombard. 2.
sens. distinct. 41

ed by workes in part, because in his spirit there is no guile, as the text runnes in *David*, howsoever omitted here by *Paul*; ^a *Augustine* answereth aptly, that the blessed man hath in his heart no guile, for that he doth not dissemble his sinne, but humbly confesse his faults. *I said I will acknowledge my sinnes unto the Lord, and so thou forgavest the wickednesse of my sinnes.* Eucry Christian may say with our ^b *Apostle*, *When I am weake, then am I strong.* And God also saith vnto such as feeble their infirmities, as hee did vnto *Paul*, *My grace is sufficient for thee, for my power is made perfect through weaknesse,* 2. Cor. 12. 9. And therefore the true penitent bragges not of his vertues as the Pharisee, but of his infirmities as *Paul*, acknowledging ingeniously that his happinesse consists in the remission of his sinnes. ^c *Hac omnibus sola perfectio, si se noverint imperfectos.* And whereas some further object how *David* saith elsewhere, ^d *Blessed is the man that hath not walked in the counsell of the ungodly, &c.* And blessed is he that ^e *considereth the poore, &c.* And blessed are they that are ^f *undefiled, &c.* & Our Diuines answer, that those places and the like presuppose faith alwaies, according to that Apostolicall axiome, ^g *Whatsoever is not of faith is sinne.* Faith is the ⁱ *nest of good workes*: albeit our birds be neuer so faire, yet they will bee lost, except they bee brought forth in true beleeve. *The sparrow hath found her an house, and the swallow a nest where she may lay her young, euen thine Altar, O Lord, &c.* Psalm. 84. 3. Such as are faithfull, hauing their *unrighteousnesse forgiven*, and their sinne couered, are *blest men*, and all their workes as being laid vpon Christs Altar, are most acceptable to God. But saith ^k *Augustine*, Hereticke and Infidels in doing glorious acts and honourable deeds, haue not where to lay their young; and therefore they must of necessitie come to nought, as the Fathers of our Common Law speake, *Moritur actio cum persona*, their actions are damnable with their persons. See Gospell on all Saints day.

Came

The Circumcision of Christ.

Came this blessednesse then upon the Circumcision ? It is fit in vrging Abrahams example, to reconcile S. Iames, affirming in his Epistle, cap. 2. vers. 21. that Abraham was iustified through workes : and S. Paul auowing heere that faith was reckoned to Abraham for righteousnesse. ¹Our Diuines answer, that S. Paul speakes of the causes of his iustifying before God : but S. Iames of the signes of his iustifying before men. S. Paul of Abrahams iustification, ex priori : S. Iames of Abrahams iustification, ex^m posteriori. S. Paul of the iustifying of Abrahamsⁿ person : Saint Iames of the iustifying of a particular act in offering Isaac his sonne.

Now Paul proues Abraham to be iustified by faith, ^o *ex ordine canfarum*, in the 9. 10. 11. 12. verses. And then *ex causa promissionis*, in the 13. 14. The cause preceeds, or at the least is alway conioined with his effect ; but Abraham was iustified when he was yet *uncircumcised*, Ergo, Circumcision was not the meritorious cause of his iustification. Abraham (as Melancthon obserues out of the Scriptures euidence) was called out of Haran, and iustified when he was seuentie five yeeres old, Gen. 12.4. But circumcised in the ninetie ninth yeere of his age, Genesis 17.24. Abraham then was iustified 24. yeere before Circumcision was instituted, and (as our Apostle sheweth elswhere) foure hundred and thirtie yeeres afore the Law was giuen : Ergo, father Abraham had the pardon of his sinne not by Circumcision, or any other worke of the Law ; but only by faith, apprehending and applying Gods holy promise concerning the blessed seed. See Epistle 13. Sunday after Trinitie.

Wherefore then serued Circumcision ? It was vnto him a *signe and a seale of the righteousnesse of faith*, verse 11.

K

Signum

1 Calvin.
Beza
Marlorat. in 2.
Iacob.

m Aretius in
2. Iacob.
n Gryneus a-
pud D. Willct
in loc.

o Melanct.
Martyr.
Aret.

p Galat. 3. 17.

in keeping Christ, as his mother in her louing armes, as his handmaid in her lowly heart; yet the more proper and proportionable parts accommodated vnto the present feast are principally two:

1 The Circumcision of Christ.

2 The imposition of his name *Iesus*.

Of these first I purpose to speake ioynly, then severally. These two were ioyned together, ^d to shew that Christ our Mediatour betweene God and man, was both a man in being *circumcised*, and God in being *Iesus*, ^e that is, a Saviour of his people from their sinnes: ^f or Christ happily was called *Iesus*, and *circumcised* at the same time, to signify that there is no remission of sinne without shedding of blood, Heb. 9. 22. Hee could not therefore become *Iesus*, vntill hee had giuen vs a taste of his blood; for wee haue redemption through his blood, euen the forgiveness of sinnes according to his rich grace. Ephes. 1. 7. or the dolorous Circumcision and sauing *Iesus* are coupled together, insinuating that there should be persecution and bloodshed in the world for the preaching of this name. So Christ in the Gospel assured his Apostles expressly, *Yee shall be hated of all men for my name*. And ^h Paul saith of himselfe while hee was an oppressour of the Church, *I verily thought in my selfe that I ought to doe many contrary things against the name of Iesus*: or these two were conioyned, to put vs in minde how God doth exalt the humble and meeke. Christ humbled ⁱ himselfe (quoth Paul) and became obedient, *Wherefore God hath also highly exalted him, and giuen him a name aboue every name, that at the name of Iesus every knee should bow, both of things in heauen, and things in earth, and things vnder earth*. Or it may be that theſe were both at once, to witnesse that Christ is the true ^k Physition of the world. For when all mankind was exceeding sicke in head, and heavy in heart; when from the sole of the foot vnto the head, there was nothing whole but wounds, and swellings, and sores full of corruption,

d Illephons.
giron. con. 1. in
circum. d. m.

e Mat. 1. 21.
f Didac. de
Tangnas con. 1.
de circum.
Christi.

g Mat. 10. 22.

h A. 7. 16. 9

i Phil. 2. 8. 9.

k Luke 5. 31.

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corruption, as it is in the ¹ Prophet; then our blessed Sauiour came to ^m visit his people, ⁿ binding vp their wounds on this day, *Pellicula carnis*, and powring in oile and wine, washing them euen with the wine of his blood; and mollifying them also with the sweet oile of his sauing name Iesus. For ^o some deriue *Incisus* of the Greeke *ἀντὶ τῆς ἰδέως*. Or (as almost all Interpreters obserue) these two went together, ^p for that it was vsuall among Gods people the Iewes to giue names vnto children in their circumcision, as it is among vs in Baptisme. So wee reade in the first lesſon appointed to be read this morning praier, that God altered *Abrams* name when he did institute Circumcision. *Thy name shall not any more be called Abram, but Abraham: for a father of many nations haue I made thee.* Now the reason hereof is plaine, ^q that as often as we heare our selues named, we might instantly call to minde the Couenant betweene God and vs in holy Baptisme: to wit, how God on his part promised to be our God, and we vowed on our part by Gods fathers and Godmothers, that wee would forsake the deuill and all his workes, the vaine pompe of the world, the carnall desires of the flesh, and continue Christs faithfull souldiers and seruants vntill our liues end. Hitherto concerning Circumcision, and the name Iesus iointly: let vs now treat of these parts apart, and first of Circumcision which is

Threefold, $\left\{ \begin{array}{l} \text{Carnall, vnder the Law.} \\ \text{Spirituall, vnder grace.} \\ \text{Celestiall, in the kingdome of glorie.} \end{array} \right.$

The first is, *Sacramentum sacre rei*: the second, *sacra res & sacramentum*: the third, *res sacramenti*. The first, in it due time was good: the second, at all times is better: the third, in eternitie best of all. The first is *nascentium*, euery manchild of eight daies old among you shall be circumcised, Genes. 17. 12. The second is *renascentium*, a circumcision of the heart in the spirit, Rom. 2. 29. when as the regenerate by the sword of the spirit (which

l *Esa. 1. 5. 6.*
m *Luk. 1. 68.*
n *Luk. 10. 34.*

o *Fide Casaubon, not in epist.*
§ *Nissen, ad Eusiat.*
p *Euthym. Caluin. Arct. in loc.*

q *Heming. post in loc.*

r *Ardens hom. de Circum. Dom.*

s *Ranlin. ser. 1. in Circum. Dom.*

q Paterius.
Idem fere Lombard.
in loc & Heming. ser de
Circum. Dom.
r Thomas part.
3. quest. 70.
art. 3.

c Chrysost.
Theophylact.
r Aquin.

u Gervan, Lombard.
Aquin.

x Calvin, Beza.
Piscator.

q Signum,

A Seale :

Memorativum, a signe of commemoration of the Couenant betwene God and *Abraham*, and of the promise which he receiued : to wit, 1. Of the multiplying of his seed. 2. Of inheriting the land of Canaan. 3. of the *Messias* which should be borne of his seed. And for this cause the signe was placed in the ^r generatiue part.

Representativum, a signe representing *Abrahams* excellent faith, as it is afterward called a *seale of the righteousness of faith*.

Distinctivum, a signe whereby the Iewes were distinguished from all other people.

Demonstrativum, a signe shewing the naturall disease of man, euen originall sinne, and the cure thereof by Christ.

Praefigurativum, a signe prefiguring Baptisme, and the spirituall circumcision of the heart.

For that it is a ^r witnesse of faith receiued.

As being an ^r expresse signe of the thing signified : *Abraham* beleueed his seed should be multiplied, & *ideo congruenter accepit signum in membro generationis*.

As ^u sealing vp secretly this mysterie, that the Sauour of the world should be borne of the seed of *Abraham*.

Because it was a ^r confirmation of Gods promise to father *Abraham*, as the Letters Patent of Kings are sealed for better assurance. *Ut obfignaret iustitiam fidei*, to seale the righteousness of faith in his heart.

And

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And here we may learne the true doctrine of the Sacraments against *Anabaptists*, ascribing too little to them, and *Papists* attributing too much. *Anabaptists* affirmeth that Sacraments are bare badges of Christianity, distinguishing a Christian from an Infidell, as a gowne did a *Romane* from a *Grecian*. But² we teach out of our Apostle, that the Sacraments are not onely *signa*, but also *signacula*, certaine sure witnesss and seales of grace, whereby God invisibly worketh in us, and doth not only quicken, but also strengthen our faith in him. And against our aduersaries of Rome we conclude from hence, that the Sacraments iustifie not, *ex opere operato*; for if they bee the seales of the righteousnesse of faith, how can they saue by the bare worke done without faith? ^a *Ista non tribuunt quod per ista tribuitur*, in the wordes of reuerend^b *Hooker*, they bee not physicall instruments of our saluation as hauing in themselues any vitall efficacy: but onely morall instruments of Gods grace, the vse whereof is in our hands, the effect in his; according to that of^c *Augustine*, *Multi nobiscum manducant & bibunt temporaliter sacramenta, qui habebunt in fine aeterna tormenta*. Touching *Circumcision* see further in the Gospell ensuing, and concerning the second argument vsed here, taken from Gods promise made to father *Abraham*. Epistle 13. Sund. after Trinity.

y Melanct.
in loc.

z Anglican.
Confess. art. 25.
*signa non mere
significatiua:
sed exhibitua
Musculus in
Matib. 26.*

a Hugo cited by
Hooker, Eccles.
pol. lib. 5. § 60.
b *Vbi supra*.
§ 57.
c Tract. 27.
in Ican.

The Gospell. LUKE 2. 15.

And it fortuned, as soone as the Angels were gone away from the shepheards into heauen, &c.

Albeit this text commend vnto your consideration a great many of remarkeable vertues of the glorious Angels in preaching Christ, of the good shepheards in seeking Christ, of blessed *Mary* the Virgine

in keeping Christ, as his mother in her louing armes, as his handmaid in her lowly heart; yet the more proper and proportionable parts accommodated vnto the present feast are principally two:

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d Theophan.
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e Mat. 1. 21.
f Didac. de
Tangnas con. 1.
de circum.
Christi.

g Mat. 10. 22.

h Act. 26. 9

i Phil. 2. 8. 9.

k Luke 5. 31.

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corruption, as it is in the ¹ Prophet; then our blessed Sauiour came to ^m visit his people, ⁿ binding vp their wounds on this day, *Pellicula carnis*, and powring in oile and wine, washing them euen with the wine of his blood, and mollifying them also with the sweet oile of his sauing name Iesus. For ^o some deriue *Ino* of the Greeke *and* *nis* *Idolos*. Or (as almost all Interpreters obserue) these two went together, ^p for that it was vsuall among Gods people the Iewes to giue names vnto children in their circumcision, as it is among vs in Baptisme. So wee reade in the first lesson appointed to be read this morning praiser, that God altered *Abrams* name when he did institute Circumcision. *Thy name shall not any more be called Abram, but Abraham: for a father of many nations haue I made thee.* Now the reason hereof is plaine, ^q that as often as we heare our selues named, we might instantly call to minde the Couenant betweene God and vs in holy Baptisme: to wit, how God on his part promised to be our God, and we vowed on our part by Godfathers and Godmothers, that wee would forsake the deuill and all his workes, the vaine pompe of the world, the carnall desires of the flesh, and continue Christs faithfull souldiers and seruants vntill our liues end. Hitherto concerning Circumcision, and the name Iesus iointly: let vs now treat of these parts apart, and first of Circumcision which is

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l *Esey* 1. 5. 6.
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r *Ardens hom. de Circum. Dom.*

s *Ranlin. ser. 1. in Circum. Dom.*

t Ioshua 5. 2.

u Heb. 4. 12.

x Pet. de p^{er}uol.
fer. de circum.
dom.

y Iob 31. 1.

z Ephes. 4. 25.

a Exod. 20. 7.

b Ephes. 5. 4.

c Psal. 14. 6.

d Ardens.

e Apoc. 14. 5.

f I Cor. 15. 53.

g Heming. post.
in loc.

h Gen. 2.

is sharper then the ^e sharpe kniues vied in circumcision, yea sharper then any ^u two edged sword as being a discerner of the thoughts and intents of the heart) doe not onely circumsise the foreskinne: but ^x all the powers of the soule, and all the parts of the body. Circumcising their eyes lest they looke vpon a ^y damsell, or behold vanitie. Circumcising their eares and their lips, *hedging their possessions with thornes, and making doores and bars for their mouth*, Ecclesiast, 28. 24. Hedging their eares against heresie, backbiting, flattery: barring their mouth against ^z lying, ^a blasphemie, ^e foolish talking. Circumcising their hands that they steale no more, but worke the thing that is good, Ephes. 4. 28. Circumcising their feet that they be not ^c swift to shed blood. Circumcising their very thoughts, Esay 1. 16. *Wash you, make you cleane put away your euill intents out of my sight*, as our olde English translation according to the vulgar Latine. In a word, cutting off all ^d superfluous lusts of the flesh, and all superfluous cares of the world, casting off all the old man which is corrupt, and putting on the new man which after God is created in righteousnesse and true holinesse. Ephes. 4. 22. The third kind of circumcision is *resurgentium*, in the world to come, when all superfluity shall be cut off vtterly, when as wee shall appeare before Gods throne without any ^e spot in our soule, or ^f corruption in our body.

Now the circumcision of Christ heere mentioned is that of the flesh: ^g for Almighty God before mans fall, and after is fall; before the Law, vnder the Law, and after the Law, certified his will vnto man, especially by two things, an vnderstanding minde, and a perceiuing sense. When God had created *Adam* hee put him in Paradise, giuing him his ^h Word as a witnesse of his will, and vnto the word hee did adde a twofold outward signe, namely, the tree of life, and the tree of knowledge of good and euill. After *Adams* fall, he gaue him a promise touching the blessed seede, Gen. 3. 15. and added thereunto

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thereunto sacrifices as outward signes of his worde. When the flood was ouerpast, hee made a promise neuer to destroy the world againe with water, and hee made theⁱ Rainbow a signe of the same. Hee promised deliuerance from the bondage of Egypt, which hee performed also: but he sealed the promise with the Paschal Lambe. Exod. 12. To father *Abraham* hee gaue his promise that his seed should be multiplied, and in perpetuall remembrance thereof hee did institute Circumcision. Gen. 17. At the length in the fulnesse of time he giueth his owne Sonne, and by him he promiseth^k euerlasting life to such as beleue, the which hee confirms with two Sacraments, as seales of his grace; Baptisme, and the Lords supper. Thus the father of mercies in all ages euermore provided for our weaknesse, that wee might (^l as it is in the^m Psalme) *Taste and see how gracious the Lord is*; and therefore such as are so spirituall as that they cannot endure significant ceremonies and outward rites in the Church: haue runne a violent course quite contrary to the goodnesse of God and meeknesse of his holy spirit, who doth instruct the conceiuing minde by the perceiving sense. For the Sacraments (asⁿ *Augustine* speaks) are visible words, and Circumcision (in the iudgment of^o *Chrysostome*) was a Preacher of the righteousness of faith. I confesse that the Iewish ceremonies are now no more necessarie^p then a token left in remembrance of a bargain is necessarie when the bargain is fulfilled: but christian rites ordained by lawful authority for outward comelinesse in the Church ought to be retained, as hauing^q more in weight then in sight.

i Gen. 9. 13.

k Iohn 3. 16.

l *Aug. Heming. & Tarres* exponunt illud de sacramento corporis Christi. in Psal. 34. 8.

n *Apud Marty. rem* in Rem. 4.

o In Rem. 4.

p *Tindal. prolog. in Leuit.*

q *Hooker Eccl. polit. lib. 5. §. 65.*

K 4

In

The Circumcision of Christ.

In the Circumcision of Christ oblerue these 3 points.

- 1 The time when, *the eighth day.*
- 2 The part where, implied here for that Christ was circumcised as another Child: but expressed in the first Lesson allotted for this morning prayer. Gen. 17.11. to be the *foreskin of the flesh.*
- 3 The cause why, *should be,* that is (as in the words following) *after the Law.*

When the eighth day was come] Children were circumcised on the eighth day, for that in this tender age they could more easily beare the griefe of circumcision, or circumcised on the eighth day, because that is the day wherein our blessed Saviour arose from the dead. Seuen daies signifie the time of this present world, and the eighth day the resurrection, when all corruption of the flesh shall be cut off; according to that of Paul, 1 Cor 15. 53. *This corruptible must put on incorruption, and this mortall immortallitie.* For this end the circumcision knife was made of stone, Exod 4 25. Iosua 5. 2. To signifie that the celestiall Circumcision is by Christ the rocke and head corner stone.

Circumcision was placed in the generatiue part for three reasons especially. First, for that it was a seale of Gods promise that Christ should be borne of *Abrahams* seed. Secondly, because the propagation of originall sinne is traduced *per actum generationis.* Thirdly, *Quoniam ordinabatur ad diminutionem carnalis concupiscentie, que propter abundantiam delectationis uenerorum in illis membris precipue uiget.* Or as another, for that it was a signe of Gods promise both to the parent and his posteritie, Gen. 17.7. *I will establish my Couenant betweene mee and thee, and thy seed after thee in their generations. for an everlasting Couenant to bee God unto thee, and to thy seede for ever.*

The reasons why Christ (albeit conceived and borne without any sinne) would bee circumcised, are manifold:

r Chrysost. & Martyr. in Rom.
Inuincibili quid
offensat ex
Hebræis.

t Lombard. in Rom 4.

Aug. epist. 89.
Athanasius
apud Aret. in Luk 2.

t Lombard.
sent. lib. 4. dist. 2.

Idem Aug. in tract. 30. in

1. an.

u 1 Cor. 10 4.

x Epist. 2 20

y Thomas part.

3. quest. 70.
art. 3.

z Aug. tract
30 in Ioan.

a Martyr in Rom 4.

b See the Sermons of Melancthon, Caliman, Kilian, & puer, Mathias upon the Circumcision of Christ.

The Circumcision of Christ.

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- 1 To shew that he was of the seede of *Abraham*.
Heb. 2. 16.
- 2 To declare himselfe a member of the Iewish Church, in which euery man child was circumcised.
- 3 To ^cdemonstrate that hee had true flesh, against *Manicheus* : and such a flesh as was not of the same substance with his deitie, *Coeffentiale deitatis corpus*, against *Apollinaris* : or fetched from Heauen, as *Valentinus* imagined ; hee was I say circumcised, to shew that he was *made of the seede of man according to the flesh*. Rom. 1. 2.
- 4 For that he was the truth, of which Circumcision was a type, ^d*Ut figuram ipse veritas finiret*.

But the principall reason is intimated in the text, for that the law required that euery man-child *should be circumcised*. He therefore was circumcised to shew his obedience to the law ; ^e*When the fulnes of time was come, God sent forth his sonne made of a woman, made vnder the Law, that he might redeeme them that were vnder the Law*. As then he was borne for vs, Esay 9. 6. *Puer natus est nobis* ; And Luk. 2. 11. *Vobis natus*, Vnto you is borne, that is, vnto you men, as an Angell expounds the Prophet: euen so was hee circumcised for vs, ^fhereby giuing a publike testimonie that he would fulfill all the whole Law for vs, for ^geuery man that is circumcised is bound to keep the whole Law.

How the consolatorie name *Iesus*, inuented by God, imposed by the Angell, invocated by men, is proper to Christ alone : See Gospell on the Sunday next after Christmas. And how his name is aboue all names, Epist. Sunday next before Easter. I will end here with a diuine sonnet of an ancient friend and accurate Poet.

*Iesu thy loue within me is so maine ;
And my poore heart so narrow of content,
That with thy loue my heart well nigh is rent :
And yet I loue to beare such longing paine.*

^c Epiph. hares. 30.

^d Culman con. 1. de circum. dom.

^e Galath. 4. 4.

^f Kilius con. de Circum. Christ.
^g Galath. 3. 2.

O take thy crosse, and nailes, and therewith straine
 My hearts desire to his full extent,
 That thy deare loue thercin may not be pent.
 But though his may haue free scope thy loue t' explaine.
 Ah now my heart more paineth then before,
 Because it can receiue, and hath no more.
 O fill this emptinesse, or else I die:
 Now stretch my heart againe, and now supply.
 Now I want space, now grace to end all smart,
 Since my heart holds not thee, hold thou my heart.

Almighty God, which madest thy blessed sonne to
 be circumcised and obedient to the Law for man:
 grant vs the true circumcision of the spirit, that our
 hearts and all our members being mortified from
 all worldly and carnall lusts, may in all things obey
 thy blessed will through the same thy sonne Iesus
 Christ our Lord. Amen.

The Epistle, EPHES. 3. 1.

For this cause I Paul am a prisoner of Iesus Christ
 for you heathen, &c.

^h Consul. proem.
 Hieron. in epist.
 ad Ephes.
ⁱ Aquin. Aretius,
 Marlorat. argum. epist.
 ad Ephes.
^k Ephes. 1. 13.

THE maine drift of all this exceeding ^h profound
 Epistle written vnto the Saints of the Church of
 Ephesus, is to ⁱ confirmethem in the ^k word of truth, euen
 the Gospell of their saluation and faith in the Lord Iesus.
 And this our Apostle doth in the present text by two
 reasons especially;

1 From

1. From his owne ministry, in respect of the Bonds or disgrace hee suffered of men,
I Paul am a prisoner, &c.
 Boon or grace hereceiued of God, *If yee haue heard of the ministracion of the grace of God which is giuen mee to you-ward.*

1 Quantum ad tribulationes quas peritit, et dona que Deus sibi contulit, Aquin in loc.

Himselfe, *Unto mee the least of all Saints is this grace giuen.*

2. From the Gospels mystery, which hee shewes to be most excellent in regard of

God, *Unsearchable riches of Christ hidde in God, &c.*

Angels, *Unto rulers and powers in heauenly things &c.*

Other, Men, *To make all men see what the fellowshipp of the mystery is, and that by Christ wee might haue boldnesse &c.*

The summe of all which is, seeing I haue receiued so much good, and endured so much euill for your sake: seeing the great mystery concerning the common saluation (as S. Iude speakes in his Epistle) *was not in times past opened vnto the sonnes of men on earth, or to the blessed Angels in heauen as it is now declared by the spirit*: seeing I say, yee *may see what is the fellowshipp of the mysterie which euen from the beginning hath bin hid in God*: I desire you not to faint in your course, but to continue sted fast in the profession of this holy faith vnto your liues end.

For this cause] ^m Some Diuines haue troubled themselves and other in examining the context heere, but it is among words as among men, affinity which is neereft ought to be dearest: and therefore seeing the first words of this chapter agree very well with the last of the former:

Apud Hieron. et Zanch. in loc.

n *Primasius.*
Lombard.
Anselm.

mer: I take the coherence to be ⁿ this. I *Paul* haue preached that you Gentiles in times past aliens from the Commonwealth of Israel, and strangers from the covenants of promise are now citizens with the Saints, built together in Christ the chiefe corner stone, to be the habitation of God by the spirit. And for this cause, namely, for that I haue taught that you Gentiles are fellow-heires with the Iewes, of the same body, and partakers of the same covenant, I was hated of my countrimen, accused in their Synagogues, smitten in their counsels, iniured by their officers, and when I did appeale to *Cesar*, I was sent to *Rome*, where I am a prisoner, as you may reade at large in the last eight chapters of the Acts of the Apostles.

o *Joh 19. 11.*
 p *Rom. 13. 1.*

q *Anselm. in loc.*

r *Esay 61. 1.*

s *Gorran, Beza.*
Drusius.

t *Aquin. in loc.*

u *Anselm.*
 x *Sacerdinus.*

y *1. Pet. 2. 19.*

A prisoner of Iesus Christ.] He was the prisoner of *Cesar*, but *Cesar* had his authoritie from ^a above, for there is ^p no power but of God. Whosoever then is in prison, is *vinculus Iesu Christi*, though otherwise *libertus Iesu Christi*, suffering by Gods ^q power and permittance, who can when he will, and will as shall make most for his glorie, ^r proclaime libertie to the captives, and opening of the prison vnto them that are bound. Or he was the prisoner of *Christ*, as enduring his bonds for Christs faith and seruice, ^t *Vinculus non a Christo, sed pro Christo*. Namely, for preaching among the Gentiles the vnsearchable riches of *Christ*, as it is in the 8. verse. So that whereas ^u two things especially commend a Martyr, faith in *Christ*, and loue to the Church; both are met in the Apostle. Hee suffered for the true faith, a prisoner of *Iesus Christ*; and out of vnfeined loue to Gods people, for you Gentiles, as it is in the thirteenth verse, for your sakes, euen for your ^x good and ^y example, that yee likewise may continue constant in the sincere profession of Christianitie. Faint not, I pray, for my tribulation, for it is your glorie, that ye haue such an instructor as is the prisoner of *Iesus Christ*, in bonds, not for any faction of yours, or fault of his owne; but for ^y conscience toward God, euen for the ministration of the grace which is giuen mee to you-ward,

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ward. See Epistle Sunday 16. after Trinitie.

Hitherto concerning the grieffe which our Apostle suffered in Christs cause for the Gentiles, I come now to treat of the grace which he receiued.

In respect of his knowledge being

Certaine, By reuelation shewed
he the mysterie to me.
Full, euen so perfectly reuealed
that in a few words you may
read and vnderstand my know-
ledge in the mysterie of Christ.
Excellent, which in other ages
was not made knowne vnto
the sonnes of men, as it is now
declared, &c.

2 Aquin. in loc.

Practise, whereof I am made a Minister according to the gift of the grace of God which is giuen vnto me, &c.

If yee haue heard of the ministration of the grace] The calling of ^a Paul to be the Doctor of the Gentiles, as it was knowne vnto himselfe by reuelation: so to them by report. If yee haue heard &c. ^a As if he should haue said, if ye doubt not of my calling, ye may be well assured of my doctrine. But ye cannot doubt of my calling, as ha-
uing often heard how ^b Christ in a vision appeared to me, saying, *Saul, Saul, why persecutest thou me?* And when I had answered; *Lord, what wilt thou haue mee to doe?* Iesus told *Ananias* in another vision, *Hee is a chosen vessel vnto mee to beare my name before the Gentiles, and Kings, and the children of Israel.* And so God ^c separated mee from my mothers wombe, and called me by his grace to reueale his sonne among the Gentiles: ^d as the Gospell ouer the circumcision was committed to *Peter*, so the Gospell ouer the vncircumcision was committed vnto me being an Apostle (not of men, or by man, Galat. 1. 1. Or after man, Gal. 1. 11.) but the ministration of Gods grace was giuen vnto me by the reuelation of Iesus Christ.

a Aretius.

b Mt. 9.

c Galat. 1. 15.

d Gal. 2. 7.

The

e Occumen.
Anselm. Aret.
f Zanchinus.

g Marlorat.
in loc.

h Gasser. Me-
gand. r epul
i Marlorat.

i Cor. 1. 5. 10
k Ephes. 2. 8.
Matth. 13. 11.
l Zanchinus.

m Rom. 3. 24.

n Apud Mar-
lorat in loc.

o Caietan.

p Zanchinus
q Aretius.
r Anselm. Lom-
bard. Gorran.

f Caietan.
c 1. Tim. 3. 16.

The word *ministrat*ion or *dispensat*ion, may bee con-
strued either *passively*, being a *grace giuen*, and *dispen-*
sed to *Paul*: or *actively*, for that *Paul* was dispenser of
it vnto other, 1. Cor. 4. 1. *Let a man so thinke of vs, as of*
the ministers of Christ, and disposers of the secrets of God.
His office then is called a *dispensation*. 2 For that it con-
sisteth in the *dispensing of Christs vnsearchable riches*.
And the Gospell is called here *Gods grace*, for that it is
faithfully deliuered and fruitfully receiued not by mans
merit; but onely through Gods free grace. *Preaching*
in the teacher, and *beleeuing* in the hearer are both
the faire gifts of God. Or the Gospell is called *Gods*
grace, ¹ because the summe thereof is nothing else but
the preaching of Gods exceeding rich mercies in Christ,
² intimating that our iustification is not by the workes of
the Law, but ³ freely by grace through faith.

As I wrote afore in few words] I finde that ⁿ some con-
strue this of that which is written in other Epistles, vnto
other men, as to *Philemon*: and other Churches, as to
that of *Colossus*, and *Philippi*. *Marlorat* is of opinion
that our Apostle wrote another Epistle (though it bee
not extant) vnto the Church of *Ephesus*. ^o Other referre
this clause to that which is deliuered in this present Epi-
stle; to wit, vnto that which is sayd in the *P* two former
chapters, ^q Or to that in chap. 1. vers 9. or chap. 2. vers.
14. *He is our peace, which hath made of both one, and hath*
broken the stop of the partition wall. In this little brieft is
contained all that great myserie which in times past was
not opened vnto the sonnes of men, as it is now declared by
the spirit, that the Gentiles should bee fellow heires, and of
the same body, and partakers of the same promise in Christ
by the Gospell.

Which myserie in times past was not opened vnto the
sonnes of men] This verse cannot easily bee digested (as
^r one sayd) without a graine of salt; for if wee shall vn-
derstand this of the whole myserie of Christ manifested
in the flesh, it is certaine that *Abraham* with faiths eye
saw

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ⁱ saw Christ and was glad, and the Prophets * enquired and searched when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glorie that should follow. Nay the very common people did expect the consolation of Israel, as it is apparant by that of the ⁊ Samaritane woman, *I know well that Messias shall come which is called Christ.* Or if we construe this of that part of the myserie which onely concernes the vocation of the Gentiles, it is as plaine that Abraham beleueed ⁊ all the families of the earth should be blessed in his seed. And the Prophet ⁊ Haggai calls the Messias expressly the desire of all nations. And in the first lesson allotted for euening praiser on this day, Thus saith the Lord, *Behold, I will lift up mine hands to the Gentiles, and set up my standard to the people, &c. Kings shall be their nursing fathers, and Queenes their nursing mothers, &c.*

ⁿ Answer then is made, that this myserie was opened in times past vnto the sonnes of God, but not (as it is in the text here) to the sonnes of men. It was knowne vnto the spirituall Iew, but not vnto the carnall. For the Prophets spake not ^d as the sonnes of men, but as they were moued by the spirit of God, 1. Pet. 2. 21. ^e Other thinke this myserie was opened vnto the Iewes, as hauing the Law and the Prophets testifying of Christ: and that it was hidden onely to the Gentiles, as wanting the light of Gods word to direct them in their night of ignorance. Other say that the Prophets in old time knew that the Gentiles should be partakers of Gods promise concerning the blessed seed, ^f but they did not vnderstand how this could be without circumcision, because ^g God said, *Euery person which is not circumcised should be cut off from his people.* Yea the knowledge in this myserie was hidden vnto the chiefe Apostle till it was in a vision reuealed vnto him, as we reade Act. 10.

^h Other finde a direct answer couched in the words of Paul here, *which myserie was not in times past opened vnto*

u John 8. 56.
x 1. Pet. 1. 10.

y John 4. 25.

z Gen. 12. 3 &
22. 18.
a C. p. 2. vers. 8

b Esa. 49. 22.

c Hieron. expo-
sit. 1. in loc.

d Primasus
in loc.

e Occumen.

f Ambros.
Zaichimo.

g Gen. 17. 14.

h Hieron. Theo-
phyl. Anselm.

vnto

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i Luk. 7. 26.

k John 1. 29.

l Luk. 10. 23.

m Caietan.

n Aquin. lect.
2. in 12. ad

Rom.

Idem Ambros.
Gorran, Piscal-
tor in loc.

o Gorran in
loc.

p Heb. 1. 14.

unto the sonnes of men, as it is now declared unto his holy Apo-
stles and Prophets by the spirit. It was opened before, but
not as now : not so fully manifested unto the Patriarkes
and Prophets in the old Testament, as in the light of the
Gospell unto blessed Apostles and Preachers : in which
respect John the Baptist is said to be ⁱ greater then a Pro-
phet. For whereas they shadowed our Christ in figures
obscurely, he shewed our Christ with his finger openly,
^k Behold the Lambe of God, which taketh away the sinne of
the world. So Christ himselfe to his Disciples ; ^l Blessed
are the eyes which see that ye see : for I tell you that many Pro-
phets and Kings haue desired to see those things which ye see,
and haue not seene them ; and to heare those things which yee
heare, and haue not heard them. The blessed Apostles are
called in the fifth verse Prophets, ^m as prophesying in
their Creed of things to come, to wit, of the resurrection
of the flesh and euermlasting life : or Prophets, as being ⁿ ex-
pounders of the Prophets, as the word is vsed elsewhere,
Rom. 12. 6, Ephes. 4. 11. 1. Cor. 14. 1. See Epistle second
Sunday after the Epiphanie.

*That the Gentiles should be fellow-heires, and of the same
body, and partakers of the same promise.* The Gentiles are
said to bee fellow-heires in respect of future glorie, ^o re-
spectu boni futuri, because they shall be ^p heires of salua-
tion, and inheritors of the kingdome of heauen so well
as the Iewes, euen heires of God and ioint heires with
Christ, Rom. 8. 17. *Of the same body*, in respect of present
grace, ^p respectu boni presentis, as being built together in
Christ, and made one Church and habitation of God,
Ephes. 2. 14. 22. *Partakers of the same promise*, in respect
of mercie past already, ^p respectu boni prateriti : forasmuch
as Gods Couenant made to father Abraham, apparantly
concerned all the nations of the world, Genes. 12. 3. 18.
18. 22. 18. Heere the Gospell and Epistle meet, and both
are well accommodated unto Christs Epiphanie : for the
Wifemen shewed that in deed which our Apostle heere
saith in word.

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*Unto the rulers and powers in heavenly things.] Whether this ought to be construed of damned devils, or blessed Angels, I referre you to ^q S. Ambrose, ^r Erasmus, ^r Marlorat. Or if spoken of the good Angels onely, whether it concernes all at all times, or in times past only such as were not imploied in the publishing of Christs incarnation: I desire you to reade the Commentaries of Hierome, and Haymo vpon this text, Lombard, *sent. lib. 2. distinct. 11. Altrifiodorensis, Avr. sum. lib. 2. tract. 5. quest. 3. & 6. Sixtus senensis bibliothec. lib. 6. annor. 165. 182. 299.* And whether this knowledge be reuealed or experimental only, Thomas *part. 1. quest. 117. art. 2. Lexicon Theolog. Alienstaic. verb. Angelus. Perkins exposit. Creed art. 1. Tit. Creation of Angels. Aretius, Marlorat, Zanch. in loc.* For mine owne part, where I see nor my selfe, I loue not to leade other. If these cited Authors affoord your vnderstanding good paiement, I shall be so well pleased as when I borrow ready coine of one friend to lend it vnto another. If not, I say with ^r Hierome, *Non parum est scire quid nescias*: and with ^u Augustine, *Non videtur mihi quisquam errare, cum aliquid nescire se scit, sed cum putat scire quod nescit.**

^q Com. in. loc.
^r Paraphras. in loc.
^r Exposit. in loc.

^r Epist. aduers. Vigilant. Tom. 2. fol. 313.
^u Epist. 80.

^x August. ser. 30 de temp.
Euseb. Emisen. hom. 1. de Epiph. an.
Heming. post. in loc.
^y Ludolph. de vita Christi. part. 1. cap. 11. & Pet. de Paul. Enar. 1. de Epiph. an.
^z Diez con. 1. Giron con. 3. Ferrus con. 6. de Epiph. an. Idem Augustin. & Emisen. xbi sup. & Baron. Rom. Mart. not. in lan. 6.

The Gospell. MATTHE. 2. 1.

When Iesus was borne in Bethlehem a Citie in Iurie, in the time of Herod the King, behold, there came Wise-men from the East to Ierusalem, saying, who is he that is borne King of the Iewes, &c.

After the celebration of Christs birth and circumcission, it seemed good vnto the Church to constitute a Feast in honour of his Epiphanie, *that his glory might be manifested in the flesh, so well as his infirmities. Now this Feast is called by three fundry names, according to the ^z three principall appearances of our Lord in this

L kinde

25.
a Mat. 3. 16.
17.

kinde on this day: 1. *Epiphania*, because Christ as this day did appeare to the Wisemen that sought him by the leading of a starre. 2. *Theophania*, for that as vpon this day 29. yeeres after his birth his glorie appeared in his^a baptisme by the witnesse of the Father speaking from heauen, *This is my beloued Sonne, in whom I am well pleased*, and by the descending of the holy Ghost vpon him in a visible shape like a dove. 3. *Bethphania*, for that on the same day twelue moneth after his baptisme, his glorie appeared at the marriage in Cana by turning water into wine, Iohn 2. 11. We must according to the present text onely treat of his appearing to the Wisemen, in whom I note

These 7. circumstances:

1. At what time they came to seeke Christ, *in the time of Herod the King.*
2. From what part of the world, *from the East.*
3. To what Citie, *to Ierusalem.*
4. By what guide, *by the leading of a star.*
5. For what end, *to worship him.*
6. What gifts they presented vnto him, *gold, frankincense, myrrhe.*
7. What way they returned home, *after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne country another way.*

b Gen. 49. 10.

c Leo ser. 3. de
Epiphani.
Theophylact.
Enthym.
Anselm. in loc.
d Heming.

In the time of Herod the King.] The Patriarke Iacob prophesied of the Messiah, ^b *that the kingdoms should not depart from Iuda, nor a languier from his feet, untill Shilo come.* Now Herod was not a branch of the Kings of Iuda, but an alien from their Common-wealth, a stranger and a tyrant, crept in by the fauour of the Romane Emperour: and therefore the Wise men enquiring after the birth of Christ *in the daies of Herod the King.* obserued their right ^c *quando*, because now *the scepter had departed from Iuda.* ^d The which as it confutes the Iewes, expecting

pecting as yet that Christ should come : so it confirms the faith of Christians, assuring vs vndoubtedly that this same whom the Wise-men sought, is the very Sauour of the world : and as the Wise-men in seeking, euen^o Christ in comming kept his right *quando*. For when Herod was King, and sinne most abounded, Iesus was borne in Bethlehem a Citie of Iurie : when his Israel sate in darknesse and in the shadow of death, then he visited and redeemed his people, Luk. 1. 68. 79. according to that of^e David, *Thou shalt arise, and haue mercy vpon Sion*, for it is time that thou haue mercy vpon her, yea the time is come, and why? Thy seruants thinke vpon her stones, and it pitieth them to see her in the dust.

¶ Some thinke these Wise-men came to Ierusalem about two yeeres after Christs birth, and the ground of this assertion is in the 16 verse of this present chapter, Herode seeing that hee was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male-children that were in Bethlehem, and in all the coasts thereof, from two yeeres old and vnder, according to the time which hee had diligently searched out of the Magi. But the Wise-men had proued themselves none of the wisest men, if they should at that time haue sought for Christ in Iurie, when hee was in Egypt. For so the^h text plainly, Ioseph according to the direction of an Angell appearing to him in a dreame, tooke the babe Iesus and his mother by night, and departed into Egypt, and was there vnto the death of Herod, and that was inⁱ Nicephorus account 3 yeeres, as^k Ianssenius 5 yeeres, as^l Sabellusius 7 yeeres. I thinke therefore that the Wise-men came to Ierusalem according to the Churches institution of this feast vpon the *twelfth* day after the birth of Christ. If any desire to bee satisfied how they could performe in so short a time so great a journey, let them at their leasure peruse the Commentaries of Maldonat vpon this text, and Cardinall Baron. annal. Tom. 1. ad an. 1. fol. 53. 54.

From the East] The first sinne committed by man in

e Diet. con. 1.
de Epiphan.

f Psal. 102. 13.

g Euseb. in
Chron. & Epi-
phan. heres. 30.
& 51.

h Mat. 2. 14.
15.

i Lib. I. cap. 14.
k Concord.
cap. 11.
l Apud Mus-
culum in Mat.
2. 15.

n Gen. 3. 6.

a Damafe n. 2.
fite Orthodox.

ab 4.

Baron annal.
ad an. 56. fol.
564.

Grim. con. 1.
Rulin. con. 3.
de Epiphani.

O Fide Augu-
stin. de ser. dom.
in mont. lib. 2.

Tom. 4. fol. 813.
Totul in apud
Basil. & Atha-
nas apud Aug-

deburg. con. 4.
col. 432.

p Mag. burg.
con. 2. col. 117

q Aug. ser. 3.
in Epiph. Dom

r Beauxamis
har. Tom. 1. fol.
59.

s Ludolphus de
vita Christi
part. 1. cap. 11.

the world was eastward : for ^m Adam and Eua did eate of the forbidden fruit in Paradise planted Eastward, Gen. 2. 8. Cain who slew his brother Abel was an inhabitant of the East. Gen. 4. 16. The builders of the Tower of Babel also came from the East. Gen. 11. 2. Andⁿ therefore Christ (who did appear for this purpose that hee might destroy the workes of the deuill, and take away the sinne of the world) called at his first appearing Wise-men from the East : and hee was crucified looking toward the West, as hauing put all our sinnes behind his backe; Efa. 38. 17. And for this cause happily cōcurring with other, whereas the Moores pray toward the South, and sectaries to the West : Orthodox Christians (and that from the very time of the Apostles) vse to pray toward the East. And it was an ancient custome that such as were to bee baptized should in their renunciation of the deuill and all his workes, euer turne their face toward the West; and on the contrary when they made their confession of the faith of Christ vnto the East, as Dionysius Arcopag. and Cyril. apud Baron. annal. Tom. 1. ad ann. 58 fol. 564.

Our Saujour said Matth. 8. 11. that many shall come from East and West, and shall sit downe with Abraham, Isaac and Iacob in the kingdome of heauen. These Magi came from the East, and Pilate from the West, and both acknowledged Christ to bee King of the Iewes. ^q Magi ab oriente, Pilatus ab occidente venerat, unde illi orienti, hoc est nascenti, ille autem occidenti, hoc est morienti, attestabatur regi Iudeorum. That these Magi came from Persia most accord; but whether they were Kings, or Philosophers, or both, it is vncertaine. It was a receiued opinion among the Popish Friers heretofore that these Magi were Kings, and that Matthew in terming them Wise-men, ^r gaue them a title more honourable then that of Kings. Auriculas asini midas habet, A scepter may be put into the hands of a foole. The name then of Magus in that age when Philosophers did raigne, was of greater

greater account then that of *Magnus*. Other Papiſts of better note for their learning confeſſe that they were not *reges*, but *reguli*, not puiſſant Princes of a whole Country, but pettie Lords of ſome little Towne, " as Gen. 14. *Bera* King of *Sodome*, *Birſha* King of *Gomarrath*, *Shinab* King of *Admath*. But that theſe were crowned Kings, and but three, whoſe names are * *Melechi*, *Gaſpar*, *Balthazar*: *Conſtat ex pictura*,¹ ſed non ex ſcriptura, is a tale painted on a wall not written in the word. That I ſay theſe were but three, ² whereof one was an olde man, another a yong man, and the third of middle age; whoſe dead bodies haue been ³ tranſlated, firſt from *India* to *Conſtantinople*. Secondly, from *Conſtantinople* to *Millane*. Thirdly, from *Millane* to *Colon*, and thereupon commonly called the three Kings of *Colon*: is thought by Proteſtant Diuines a ridiculous fable, better fitting the ſigne of a Tauerne then the wall or window of a Temple.

That they were *Wiſe-men* is ſaid in this text and proved alſo; for in ſeeking the Lord, when and where hee was to be found: they ⁴ ſhewed themſelues wiſe men indeed, according to that of the * Prophet, *Let not the wiſe man glory in his wiſedome, but let him that glorieth, glory in this, that hee vnderſtandeth and knoweth mee, that I am the Lord which exerciſe loving kindneſſe, iudgement and righteousneſſe in the earth: for in theſe things I delight ſaith the Lord*. It is likewiſe conſonant to the text that theſe *Magi* were aliens from the Common-wealth of *Israel*, as the ſhepheards were the firſt fruits of the *Iewes*: ſo theſe *Wiſe-men* theſe firſt fruits of the *Gentiles*. They were neere, theſe came from farre, both met in Chriſt the chiefe corner ſtone, who made of both ⁵ one: that is, of two walles one houſe; for the *Iewes* and *Gentiles* are all one in Chriſt, Galat. 3. 28 A myſteriew which in times paſt (as you haue heard in this daies Epiſtle) was not opened vnto the ſonnes of men, as it is now declared by the ſpirit. Read ſer. 2. 4. 6. 7. of *Auguſtine de Epiphania*

t *Maldonat*, in loc. & *Mantu* an in faſtu, nec reges vs opinor erant.
u *Barcu*, annal. Tom 1. ad an. 1. fol. 53.
x *Beda* in collect.
y *Giron* con. 1. in Epiphan.
z *Rulin*. ſer. 1. in Epiphan.
3 *Beda* & *Giron*, ubi ſup.
b *Pet. de Palud.* enar. 1. Epiphan. Dom.

d *Dirx* con. 1. in Epiphan.
c *Ierem*. 9. 23.

t *Fulgentius* ſer. de Epiphan. idem *Leo*, *Lucifer*, *Ruperr.* in loc
g *Iſai*. 2. 14.

h Aug. ser. 2.
de Epiphani.
i 1 Cor. 1. 17.

k Mat. 9. 13.

l Vbi supr.
m Catenain loc.

n See Heming
o Arct. in loc.
p John 5. 39.

p Didac. de
Vanguas con. 2.
de Epiphani.

q Leo ser. 3. de
Epiphani. cap. 5.
r Ser. 6. de
Epiphani.

f In verbis
Psalm. 7. pr. p-
ter hanc in al-
tum regredere.

Dom. And herein appeares the goodnesse and vnsearchable riches of Christ, in that he manifested himselfe to the shepheards albeit ignorant, and to the Wise-men albeit impious. ^b *In rusticitate pastorum imperitia praeualeat, in sacrilegijs magorum impietas*, and yet he who ⁱ chose the foolish things of the world to confound the wise, and came not to call the righteous, ^k but sinners to repentance: appeared vpon Christmas day to shepheards, and on this day to wise, but wicked Astrologers. *Ut nullus magnus superbiret, nullus infirmus desperaret*, as ^l *Augustine* and ^m *Aquine* sweetly.

To Ierusalem] ⁿ As to the Citie of God acquainted with the diuine oracles, hauing *Moses* and the Prophets which ^o witnesse of the Messias. And here they did learne that Christ should be borne at Bethlechem in Iurie, for thus it is written by the Prophet, and thou Bethlechem in the land of Iurie art not the least among the Princes of Iuda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. And so hauing the light of Gods holy word added to the starre, they went on their journey with cheerefulnesse, vntill they came to the place where the childe was.

P Or to the Scribes and Pharisees at Ierusalem to condemn their sluggishnesse and carnalitie, who standing hard by, saw not so much as they who came from farre. ^q *Veritas illuminat magos, infidelitas ebeccat magistros. Carnalis Israel non intelligit, quod legit: non videt, quod ostendit: vititur paginis, quarum non credit eloquijs*. In which respect ^r *Augustine* compared the Iewish Doctors vnto stones erected in common passages, that teach other how to walke in the right way, but themselues stand still. And here let vs vpon bowed knees intreat the Father of mercies, and God of all grace so to lighten our darke vnderstanding with his heauenly starre, that wee may search and spiritually discerne the things of the Scripture; lest the Lord (as ^f *Augustine* prophecied a great while since) for our carelesnesse and carnalitie take his word

word from vs Christians, as hee did his kingdome from the Iewes, and giue it to such as wee thinke to bee most alien from God and his Gospell. Examine the cired passages and passions of that holy Father againe and againe, *Decies repetita placebunt*: and then in thy serious meditations apply them vnto the present Romish Synagogue, and thou shalt easily find that the Protestants estate in respect of the Papists, is very like to this of the Wise men in respect of the Iewes. For as the Iewes euer boasted of the Temple: so the Papists of the Church, as the Iewes and onely the Iewes in times past had Gods Law: so the Papists in latter ages (and if you will beleue themselves) onely the Papists imbrace the Catholike faith. As the Iewes were magnificent in their Ceremonies: euen so the Papists exceeding glorious in their ornaments, orders, outsidcs of the Church. And yet such as are *Wise-men*, and haue wit to count the number of the Beast, know that Antichrists seate is the Romane sea. Hee whose pencill is not inferiour to many, standing in so fit a place as any to take Romes picture, portrayeth her thus;

c. Apoc. 12. 18.

Roma, in	{	Hebrew,	{	Height.
		Greeke,		Strength.
		Latine,		Loue, if it bee read
		English,		backward.
			Signifieth	Rome, or place.

*Foure tongues like trumpets Rome doe sound thy name.
In Hebrew thou art Height, in Greeke a power,
And Loue in Latine speech, and Place in our,
Foure squares of hundred yeeres doe sit the same.*

*The first in Height exalted Christ his name,
The next in Strength augmented worldly power.
The third Gods loue cast Backward on thy slowre,
The fourth in empty place bath shewed thy shame.*

And now foure waies thou wouldst thy fall conceale,
 With Scriptures upper Height and strength of schooles.
 And forme of Zeale, and Rome the head of fooles:
 The Height wants ground, to reason truth, to zeale.
 Science, and Roome contrayneth now no grace,
 Thy height of strength is backward loue of place.

We haue seene his starre] Cardinall^a Aliaciu and^x Albertus haue written that these Wise-men endowed with extraordinary skill in Astrologie, might foreknow the time when our blessed Sauioar should be borne by the position of starres and constitution of the planers. But this assertion is vtterly condemned by S.^y Augustine and other holy Fathers of the Church, as you may finde in Beauxamis Har. Tom. 1. fol. 60. 61. Sixt. senen. bibliothec. lib. 6. annot. 10.

It is apparent that this starre was not ordinarie, but in² many properties, especially^a three, differing from all other in the skie, to wit

Place, for it could not haue shewed the direct way to such as trauelled by it, vnlesse it had been in the lowest region of the aire.

Mouing, for it moued not circlewise, but went right forward as a guide of the way, none otherwise then the cloud and pillar of fire went before the people of Israel at their going out of Egypt.

Brightnesse, for whereas other starres appeare to shine by night onely, this gaue light euen in the broad day.

^b *Hac stella que solis rotam*

Vincit decore ac lumine.

^c Gregorie Nyssen and ^d Aquine thinke that it was a new starre created onely for this purpose. ^e Theophylact and ^f Euthymius, that it was an Angel or some other heauenly power, appearing not in the nature, but in the figure of a starre. S. Augustine saith it was *magnifica lingua celi*, the stately tongue of heauen. Other coniecture that

u In Gen.

quest. 30.

x Lib. cui Tit.
 stantulum.

y Contra Fau-
 stum lib. 2.

cap. 5. & de
 ciuit. Dei lib. 5.

z Thom. part.

quest. 26 art. 7.

Chrysost.

Euthym.

Ludolphus in
 loc.

a Remig. post.
 in loc.

b Prudentin.

hym. de Epiph.

c Orat. de sancta

Christi na.

d P^{ri} sup.

e In loc.

f In l. c.

that it was the holy ghost, appearing in the likenesse of a starre at Christs birth, as in the likenesse of a Doue at Christs baptisme. For (as ⁱ *Baronius* out of the great opinion of his owne reading is bold to write) all the Fathers agree that these *Magi* were lead to Christ here by an inward light of the spirit, so well as with an outward light in the skie. ^k *Agente hoc sine dubio in eorum cordibus inspiratione diuina, ut eostanta visionis mysterium non lateret, & quod oculis ostendebatur insolitum, animis non esset obscurum.* And therefore when they found the babe Iesus in a seely cottage, they were not any whit discouraged at his contemptible pouertie, but instantly they saw (^l *non terra portante sed celo narrante*) *magnum aliquid in paruo latere*, that this little childe was a great King, yea a great God, and a great King aboue all Gods. And hereupon as it followeth in our text, *They fell downe flat, and worshipped him, and opened their treasures, and offered unto him gists, gold, frankincense, myrrhe.* That is, (as ^m *Augustine* glosseth) *Adorant corporibus, honorant muneriis, venerantur officiis, oculis hominem vident, & deum obsequijs conficiuntur.*

Christ (as being the word in the beginning by whom all things were made) bestowed on these Wise-men euery good and perfect gift, corporall, spirituall, temporall. And therefore they did honour him (as ⁿ interpreters obserue) with all these kinds of goods. In *saking downe flat*, they did honour him with the goods of the bodie: in *adoring him*, with the goods of the minde: in *offering to him gold, frankincense, myrrhe*, with the goods of the world. They did offer ^o *gold* to relieue *Marius* necessitie: *frankincense*, to sweeten the stable: *myrrhe*, to comfort the swaddled babe. ^p In offering *frankincense*, they confounded *Arius* holding that sacrifices are onely due to God the Father. In offering *myrrhe*, they confounded *Manicheus*, who denied that Christ truly died for our sinnes. In offering *gold*, they confounded them both, as denying that Christ is our King. In offering all these,

^g Ser. 3 in Epiph.
^h Aather de mirabilibus scriptis 3. cap. 4. inter Augustin.
ⁱ opera Tom. 3. fol. 536. idem
^k beaux mis in loc.

^l Annal. Tom 1 ad an. 1. fol. 55

^m ^k Leo ser. 3. de Epiph. cap. 2.

^l August. ser. 7. de Epiph.

ⁿ Ser. 1. in Epiph.

ⁿ Ludolphus & Iansen, in loc.

^o Bernard. ser. 3. Paratus & Raulin, ser. 2. de Epiph.
^p Fulgentius ser. de Epiph. idem B. ca. 1. mis.

these, they confounded *Nestorius* diuiding Christ into two persons, one diuine, another humane; for the *Magi* gaue not here some gifts vnto God, and other vnto man: but all vnto one Christ. *Ergo, non diuidatur in personis qui non inuenitur diuisus in donis*, as *Fulgentius* excellently.

Or as ^q other, they did offer gold to Christ, as being a King: *frankincense*, as being God: *myrrhe*, as being man: according to that of the Christian ^r Poet

*Aurum, Thus, Myrrham, regique deo, hominij,
Dona ferunt.*

It is an idle conceit that one did offer gold, another myrrhe, and the third frankincense: for seeing each of them acknowledged Christ to bee a King, and God, and a passible man; it is more probable that all of them offered all these gifts euery one three, ^r *singulistria*.

They returned into their owne country another way]

* The grace of God appearing teacheth vs that wee should deny vngodlinesse, and worldly lusts, and that wee should liue soberly, and righteously, and godly in this present world. " Wherefore the Wise-men hauing found Christ, and being taught of God not to returne againe to Herod, that is, any longer to serue the deuill: they renounce their owne wills and their olde waies, and walke according to Gods will in new waies. *Immutatio via emendatio vita*, quoth ^x *Euseb. Emisen*: Heretofore they walked in errour, but now they walke in truth. Heretofore they went a whoring after their owne inuentions, but now they follow the word and warning of God.

The summe then of all this Gospell is, that wee must seeke Christ by the guiding of a starre, that is, by the light of his word: and when wee haue found Christ, it is our duty to ^z manifest our faith by good workes, in presenting vnto Christ our King gold, that is, a pure confession of a true beleefe: *frankincense*, that is, humble prayer and inuocation: *myrrhe*, that is, a chaste and a mortified life. Wee must also giue to *Mary*, that is, to the Church,

^q *Euthym.*
Anselm.
Caietan in loc.
^r *Iuuenius.*

^r *Remigius.*
Leo.
Anselm.
^t *Tit. I. II.*

^u *Leo ser. 3. de*
Epiphani.

^x *Hom. I. de*
Epiphani.

^y *Heming. post.*
in loc.

^z *Luther, Cul-*
man, in loc.
Idem Leo, ser. 7.
de Epiphani.

Church, vnto the Preachers of the word, and all other members of Christ in want, a part of our temporal estate. And all this ought to be done cheerefully; for the *Wise-men opened their treasures*, and our heart is our treasure, Matth. 12. 35. ^a So that wee must euen with exceeding gladnesse, from our heart offer gold, frankincense, myrrhe: ^b That is, almes, praier, fasting: Praier respects God, almes our neighbours, fasting our selues. And ^c thus hauing changed the whole course of our inordinate conuersation in time past, and walking in another way which is the path of Paradise: wee shall in fine *returne to our owne Countrey*, which is Heauen in Heauen, and there wee shall enioy Christ our King, God and man in eternall happinesse euermore.

There be many points in this text as yet vntouched, and I might as ^d *Ruth*, happily gleane after such as haue reaped before me: but I am so deuoted to breuitie, that I rather chuse to wonder a little with another, then to write any more my selfe vpon this Gospell.

O strangest thing that God doth now begin,
In being which, he hath no godheads grace:
O strangest Roome, this subiect takes his place
In want of Roome, for none was in his Inne.

O strangest colour to be viewed in,
For humane darknesse veiled hath his face.
O strangest middle of respectiue space,
Where as a starre more then the sunne could win.

O strangest starre that must reueale this sight,
That by disorder from the rest gines light.

O strangest eies that saw him by this starre,
Who when by-standers saw not, saw so farre.

And since such wonders were in seeing him,
No wonder if my wondering thought grow dim.

a Rupert. in loc.
b didac. de
Yaugnas. con. 3.
de Epiphan.
b Iansen. con.
cap. 9.
c Fulgentius
ser. de Epiphan.
in fine.

d Ruth 2. 3.

O God, which by the leading of a starre diddest manifest thine only begotten Sonne to the Gentiles : mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious God-head, through
Christ our Lord,
Amen.

F I N I S.





THE PURIFICATION ON OF SAINT MARIE THE VIRGINE.

The Epistle being the same which is appointed for the Sunday, is expounded among the *Dominicals* in due place.

The Gospell is wrtten, *Luk. 2. 22.*

When the time of their purification after the Law of Moses was come, &c.



It is the saying of *S. Bartholmew*, reported by *a Dionysius Areopagita*, that the Gospell is little, yet large: If we consider only the syllables, it is a very small booke; but if we examine the profound sense, *b mundus non capit*, it is so great, that (as *S. Iohn* speaks) the world cannot containe it. Example hereof is found in this present Chapter, abounding with as many wonders almost as words. Here you may reade, that *Marie* was at once both a wife and a maide, at once both a wife and a midwife, bringing forth a sonne who was her father, by whom all things were made, swadling him in cloutes, and laying him in a cratch, who *c* filled heauen and earth. Here you may reade how the Word in the beginning infinite and incomprehensible, was not onely circumscribed, but also circuncied. Here you may

B

reade,

a MyB. Theolog. cap. I.

b Iohn 21. 25.

c Ierem. 23. 24.

^a *Ardens hom.*
in Euangel.
purific.

reade,^d that the pure was purified, God offered, and the Redeemer redeemed. Here you may reade, that a glorious Angell attended silly shepheards, and that a child of twelue yeeres old confounded the Doctors in his disputations, and that a dying man vttered songs in stead of sobbs. In the words allotted for our text,

3. points are to bee con- sidered espe- cially, the	Purifica- tion Presen- tation Commē. ndation	} of	<i>Marie: When the time of her purification was come.</i> <i>Christ: They brought him to Hierusalem to pre- sent him to the Lord, &c.</i>
			<i>Simeon: Behold, there was a man in Hierusalem whose name was Simcon, and the same was iust and godly, &c.</i>

^c *Baronius no-
tation, in Rom.
Martyr. Febr. 2.*

^f *Apud Eras. &
Maldonat.
in loc.*

^g *Translat. Hen.
8. Castilio.
Ro. Stephan.
Marlorat.
h Calvin Aret.
in loc.*

ⁱ *Loc. Com. Tit.
de vsu spiritual.
legis. See Epist.
13. Sund. af-
ter Trin.
k Luther, Tem.
1. fol. 1.*

And this feast hath accordingly three names, as the
^c Masters of ceremonies obserue. 1. *The purification of
Marie.* 2. *The presentation and induction of Christ in-
to the Temple.* 3. *Saint Simeons holy day.*

When the time of their purification. ^f Some reade,
ⁱ *ami. his purification*, our latter English Bibles and old
Latine, ⁱ *amis. her purification*; *Origine, Theopilaet, En-
thymius* and many ^g *moe*, ⁱ *amis*, as the text of our Com-
munion booke here, *their purification*. And the reason
hereof is plaine, ^h because Christ is presented in the
Temple, so well as *Marie* purified, both vndergoe the
Law, though in equitie neither of them are bound to
the rites of the Law concerning purification.

After the Law of Moses. ⁱ The Law, saith ⁱ *Luther*,
is not *ad iutorium* sed *monitorium*, it takes not away sin,
but only bringeth vs to the knowledge of sinne, and to
the remedie for sinne; vnto the knowledge and true feel-
ling of sinne, Rom. 3. 20. Gallath. 3. 19. ^k because God
wrote the Law not so much to forbid offences to come,
as to make vs acknowledge our sinnes already past, and
now present; that considering our owne miserie wee
might

might flie to his mercie. By the Law wee know sinne, by sinne we learne to know our selues, and in knowing our selues, wee renounce our selues, and come vnto Christ the salue for sinne, being the ¹ lambe of God, who taketh away the sinnes of the world, refreshing all such as groane vnder the burden of their offences, Mar. 11. 28. and thus (as ^m Paul speakes) the Law is our schoolemaster vnto Christ, and Christ is the ⁿ ende of the Law: *Finis perficiens non interficiens*, quoth ^o Augustine, not the destruction of the Law, but the consummation, as being the very marke, at which all the ceremonies of *Moses* aimed: as in this Rite concerning the purifying of women, almighty God insinuated to the Iewes his people their originall corruption, how they were ^r conceived in sinne, and borne in iniquitie, *primi damnati quam nati*, being the sonnes of ^r wrath afore they were scene in the world, vncleane in their conception, vncleane in their birth, vncleane in their life, and so consequentlie that they need the blood of Christ, prefigured in their daily sacrifice, to cleanse them from all sinne both originall and actuall. 1. Iohn 1. 7.

The children of Israel had continued among the superstitious Egyptians a long time without any Law of God written, and therefore being now deliuered from them, and yet inclined to their idolatrie, God out of his admirable wisdom (as most interpretours auow) did so charge them with a multitude of sacrifices and ceremonies in his written word, ^f as that they should neither haue leisure to make new of their owne, nor yet lust to follow the fashions of other. And in this almost infinite number of *Iudicials* and *Ceremonials*, euery one (though in appearance neuer so little) hath a moral: as, *Thou shalt not take the dam with the young*, Deut. 22. 6. *Thou shalt not seeth a kid in his mothers milke*, Exod. 23. 19. moueth vs to compassion and pitie. *Thou shalt not muzzle the mouth of the ox that treadeth out the corne*, Deut. 25. 4. teacheth in ^t Pauls exposition this lesson,

¹ Iob. 1. 29.

^m Galat. 3. 24.

ⁿ Rom. 10. 4.

^o Contra aduers. legis & prophet. lib. 2 cap. 7.

^p Melancthon.

Mart. Mollerus

post in loc.

^q Psal. 51. 5.

^r Ephef. 2. 3.

^f Tindal. prolog.

in Exod.

Dr. Whitgift.

def. of his answer to the admo. fol. 305.

^t 1. Tim. 5. 18.

The Purification of S. Mary.

^u 1 Cor. 9. 10.

* Dr. whitgift
ubi sup. fol. 535.
Kilius & Beol-
lerns in loc.

⁊ Dig. 5. cap.
hæc quæ.

* Dr. whitgift
ubi supra.

ⁱ Gen. 2. 16.

ⁱ Melanct. in
cap. pueril. de
3. præcept. &
Tom. 2. fol. 362.

ⁱ See the refor-
med politike
written by Iohn
Freguuel of
Graunt.

ⁱ T. C. apud Dr.
whitgift ubi
sup. fol. 535.
& Hooker cc.
cleff. polit. lib. 5.
§. 74.

that the labourer is worthy of his wages, especially the Preachers of the Word, for that law was not written out of Gods care for oxen, but altogether for our sakes, insinuating, *That hee which careth should care in hope, and that he who thresheth in hope, should be partaker of his hope: if we haue sowne vnto you spiritual things, is it a great thing if we reape your carnall things?* So likewise in the ceremonie touching purification, Leuit. 12. there is some thing *moral* as namely, that the weaknes of women after their childbirth might be relieved, and the lust of intemperate husbands a while restrained. Now that which is ceremoniall is abrogated vterly, but the moral is perpetual, and ought to continue still in the Church vntill the worlds end: and therefore howsoeuer women in our age bee not tied either by the law Common or ⁊ Cannon, (much lesse by the Gospell it selfe) to the precise number of daies, and particular oblations of the Iewes: yet it is meet (I might say, more necessarie) that they should keepe in a conuenient time for the recovering of their strength, and when they come to the Church, in stead of the Iewish offering, to present vnto the Lord Christian sacrifices of prayer and praise, for preserving them in the great danger of child-birth, ⁊ as also for their deliuerance by Christ from that sinne, whereof that infirmitie is an euerlasting testimonie: and assuredly whosoever shall out of insolent contempt neglect this dutie sinneth against the rules of nature, yea the God of grace. For it is a conclusion orthodoxall in Diuinity that the politicall and ceremoniall lawes of the Iewes are abrogated in the particular onlv. not in the generall: in the circumstance, nor in the substance: *ⁱ quoad speciem, non quod genus*: as in observing the sabbath, in paying of tithes, in purifying of women, and the like. Or as ⁱ other, abolished as concerning the letter, but in force concerning the spirit.

Whereas it is ^d obiected, *If there should bee solempne and expresse giuing of thanks in the congregation for every*

The Purification of S. Mary.

every benefit either equall or greater then this which any singular person in the Church doth receive, we should not onely haue no preaching of the word, nor ministring of the Sacraments, but we should not haue so much leisure as to doe any corporall or bodilie worke, but should bee like the Messalian heretikes who did nothing else but pray; answere is made, that these schismaticall opposers are to themselves opposite. Elsewhere they mislike the booke of Common Prayer for want of thankesgiuing for benefits receiued, and heere they condemne it for appointing thanks to bee giuen for deliuerance from sinne, from manifold perils and dangers, and for the encrease of Gods people; the which are publike blessings though a priuate person more particularly giue the thanks. Againe, it would trouble their heads exceedingly to find out so many benefits greater or equiualent to the goodnesse of God toward women in child-bed; for as ^e Melancthon is bold to write, Child-bearing is *magnum miraculum*, a miracle so great, that the ^f Prophet saith in consideration hereof, *I will giue thanks vnto thee, for I am fearfully and wonderfully made*. But howsoeuer it be, this one thing is certaine, that it is better to be like such heretikes as doe nothing else but pray, then to be such schismatikes as doe nothing else but prate.

Concerning the wearing of the vaille, we say s that it is not an ecclesiasticall Canon, but a ciuill custome: not an iniunction of the Church, but the fashion of our cuntry, as wearing of new gloues at mariages, and blackes at funerals. An attire for such a time not onely decent and graue, but also most vsfull and conuenient. As for the name of *offring*, applied to the Curates accustomed dutie: wee say that as the life of the Clergie is spent in the seruice of God, so it is sustained with his reuenew. ^h Nothing therefore more proper then to giue the name of *oblations* vnto such payments, in token that we offer vnto God whatsoeuer his Ministers receiue. In a word, the thanksgiuing of women after child-birth

^e Postil. in loc.

^f Psal. 139. 13.

^s Dr. Whitgift.
vbi sup. fol. 537.

^h Hooker. *vbi supra.*

according to the doctrine and discipline of the Church of England, performed not out of custome, but out of conscience: not to make the act of honourable marriage vncleane, but to blesse God for deliuerance from so manifold perils; is not a Iewish ceremonie, but a Christian dutie: the which (I thinke) distasteth onely such as haue either an ouerflowing of their gall, or an ouerweening of their wit.

The Law saith in the 12. of Leuiticus, If a woman by the seed of man shall conceiue and beare a child, she shall be reputed vncleane. *si suscepto semine pepererit*, &c. but the power of the most high ¹ouershadowed Mary, Christ was conceiued in her wombe not by the polluted seed of man: but by the vertue of the holy Ghost: and so by consequence ^knot tied vnto the law, for (as the lawyers say) where the reason of a statute, doth cease, there the statute hath his end. But the reason of the law concerning purification had no place in Mary, being a pure Virgine, both in her conception and in her childbirth also. See S. *Ambros. epist. 81. Augustin. contra Iulian. lib. 1. cap. 2. de ciuit. lib. 22. cap. 8. Thomas part 3. quest. 28. art. 2. Erasmus annot. in loc. Bellarmin. de sacram. Eucharist. lib. 3. cap. 6.* That Christ might appeare to be man, hee was borne of a woman: and yet that he might appeare to be God, he was borne of a ¹Virgin. ^m*Qui venit triste laticicare seculum, ventris non confregistis hospitium. qui enim disrupta corporum membra in alys poterat integrare tangendo, quanto magis in sua matre quod inuenit integrum potuit non violare nascendo?* See Creed, born of the Virgin, and Epist. allotted for the Annunciation.

Mary then obserued the rites of purification (as ⁿBernard excellently) not for her selfe, but for our example. Christ was circumcised for vs, and Mary purified for vs, he needed no Circumcision who was the end of Circumcision; and she needed no purification as hauing conceiued by the holy Ghost: yet hee did vnder-

goe

¹ Luk. 1. 35.

^k Theophylact.
Enthym.
Caietan. in loc.
Bernard. ser. 3.
de purificat.
Thom. part. 3.
quest. 37. art. 4.
Sixt. senen. bib.
lib. 6. annot. 137

¹ Maria mater
esse potuit, mu-
lier esse non po-
tuit secundum
integritatis cor-
ruptionem Aug.
tract. 10. in
Ioan.

^m Fulgentius.
ser. de laudibus
Marie.

ⁿ Ser. 7. in par.
sermon.

goe the one, and shee performe the other. ° Hereby teaching vs to submit our selues vnto the present government of the Church vnder which we liue; teaching vs I say so farre to seeke the peace of Ierusalem, as that wee should bee content to depart euen from our owne priuate right, rather then in any sort p scandallously preiudice the common good of the Church, enduring rather a mischiefe in our selues then an inconuenience in the state.

Mary (knowing obedience to bee better then sacrifice) performed the rites of purifying, albeit shee was not bound to the same. But schismatikes in our daies enioyned to keepe the ceremonies of the Church euen by that law which saith expressly, *Let euery soule be subiect vnto superior authority*; hold dissolutenesse a resolutenesse, and breaking of ecclesiasticall orders a point of deuotion and piety, shedding (as it is said of *Isaiah*) *the blood of warre in peace*. But if their zeale were such vnto the Gospell, as *Maries* was to the Law; they would rather wring themselues in the particular, then wrong the Church in the generall. I read in *Plinie*, how two Goates meeting on a narrow bridge, *non vim sed viam fecere*, they did not make away each other, but make way one for the other: as *Mutianus* an eye witness tels the tale, the one lying downe on his bellie suffered the other to passe ouer his backe, and so both escaped the danger of the ditch. In the time of the *Gothish* wars I find also, that a *Romane* souldior and a *Barbarian* casuall falling into the same pit as they marched along the countrie, were so farre from contending one with another, as that they both agreed mutually to relieue each other, and so necessity making them friends (as *Procopius* reportes) they were drawne out of that hell, and safely deliuered againe to their Captaines and Companies. I would to God the separatist in this case had so much good wit as the *Goats*, or else so much good will as the *Goths*.

° *Luther*,
° *Melanct.*
° *Culman.*
° *posuil. in loc.*

° *Arboreus*
° *in loc.*

° *1. Sam. 15. 22.*

° *1. King 2. 5.*

° *Nat. hist. lib. 8.*
° *cap. 50.*

° *De bello Gothorum. lib. 2.*
° *circa prin.*

^u Exod. 12. 29.

^x Thom. part. 3.
quest. 37. art. 3.
Arctius et Mar-
lorat. in loc.

^y Heming. post.
in loc.

^z Ioba 3. 16.

^a Mat. 1. 25.

^b Eph. 5. 2.
Heb. 5. 7-9.

^c 1. Cor. 15. 20.

^d 1. Pet. 1. 3.

^{2.} Cor. 5. 17.

^e Origin. apud
Thom. in loc.
Idem in Dormi-
tione ser. in
parific.

^f Girou. ser. 1.

in par. Marie.

^g Eccles. hist. lib.

3. cap. 1.

Idem ad Petrus

admonit. ad

Laſiman.

^h Paradinus in

Symbol. Heroic.

ⁱ Alius ſyn.

Epigram. lib. 1.

They brought him to Ierusalem to present him unto the Lord, as it is written in the law of the Lord, every man-child that first openeth the matrix shall be called holy to the Lord | Almighty God in deliueing his Israel out of Egypts bondage ^u smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto the first borne of the captiue that was in prison. And therefore ^x that his people might alway remember this benefite, hee commanded in his law that they should consecrate all their first borne to him. Exod. 13. 2. For this reason is rendred by God himselfe, Numb. 8. 17. *All the first borne of the children of Israel are mine, both of man and of beasts: since the day I smote every first borne in the land of Egypt, I sanctified them for my selfe.* Now Christ is the first borne in ^y many respects, first, in his Diuinity, being Gods ^z onely begotten sonne. Secondly in his humanity, being *Maries* ² first borne sonne, for she bare none before him or after him. Thirdly, the first borne in grace, for he was the first man borne which being ^b offered vnto God was accepted of himselfe. Fourthly in power, being the first borne of the ^c dead. Fifthly the first borne, for that all of vs are ^d new borne through him. And therefore though he were not tied vnto the rites of the law, yet he suffered himselfe to be presented in the Temple for these reasons especially.

First, to shew that the ^e same God is author both of the Gospell and of the Law.

Secondly, in that the lawgiuer himselfe obeyed the law, he ^f teacheth all Princes to giue good example in obseruing their owne statutes. For an Emperour saith ^g *Euagrius* is not to be counted thereafter as he governeth other, but as he ruleth and guideth himselfe, making his life a light for his subiects to follow. For ^h this cause the chiefe Magistrates among the Romans had burning lamps carried before them.

ⁱ *Publica nimirum res tum sibi constat & equum Imperium, cum rex quod lubet, ipse facit.*

Thirdly,

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Thirdly, he submitted himselfe vnto the law, that hee might ^k redeeme those that were vnder the law. God became man, that men hereby might bee made Gods. He who was free, became seruant vnto all to make all free.

Fourthly, because the first borne presented in the Temple was a ^lfigure of Christ, *the first borne among many brethren*. Rom. 8. 29.

Fifthly, that hee might ^m auoid occasion of scandall among the Iewes, and exhibite a patterne of meeknesse vnto all.

Sixthly, that being presented in the publike Temple, many good people might beare witnesse to him, as here you see *Simon* and *Anna* did.

Seuenthly, that the world might be put in ⁿa possession and sesh of the Sauour. He was offered twice: first in the Temple, which is called his *morning sacrifice*: then on the Crosse, which is termed his *euening sacrifice*. In the one he was redeemed, in the other he did redeeme, *gining himselfe for vs an offering and a sacrifice of a sweet smelling sauour to God*, Ephel. 5. 2.

By this precept of *Moses*, and practise of *Mary*,^o parents ought to learne that they beget children vnto God, and not to themselves or Satan; and therefore they must bee ^p forward in bringing their children to holy Baptisme: as *Ioseph* and *Mary* were in presenting Christ: consecrating them in their infancie to God, that afterward they may serue him in holinesse and righteousnesse all the daies of their life; that the ground may bring forth fruit in due time, you must haue both a good seedsman and good seed: ^q in education of children a good instructor is the seedsman, and good discipline the seed. For as base sluggishnes corrupts the best nature, so liberal instruction is able to correct the worst.

*Iracundus, iracundus, iners, vinosus, amator,
Nemo adeo ferus est, vt non mitescere possit,
Si modo cultura patientem comodat aurem.*

^k Galat. 4. 5.

^l Thom. part. 3.
quaest. 37. art. 3.

^m Idem ibidem,
art. 4.

ⁿ Raulin. ser. 1.
in purific.

^o Heming.

^p Molleus in
declar. euang.
purific.

^q Plutarch. com.
de liberis edu-
candis.

^r Horat. epist.
lib. 1.

It

^c Cit. lib. de fato.

^e Consule Hieron. epist. ad Letam de instit. filie.

^u Termes of the law tit. corruption of blood.

* Ephes. 6. 4.
Literæ si bona fide tuum intrauerint animum, nunquam amplius intrabit dolor. Senec. con. ad Helaiam.
* Bonavent.
Beauxamis in loc.
* Ser. 2. in diuit. anac.

It is reported of ^c *Stilpho Megareus*, a great Philosopher in his age, that hee was exceedingly giuen by nature to women and wine; but hee so tamed his vnbridled affections by good discipline, *ut nemo unquam violentum illum in eo libidinis vestigium viderit.* Now for as much as children are taught more by ^e *pat-terne* then by precept, by that they see men doe, rather then by that they heare men say; parents ought in their priuate families especially, to be lights and ensamples in all holinesse and honestie. For (as it is in the prouerbe) *if both Horse and Mare trot, the colt will not amble.* You desire that your children may haue strength and beautie, yet both are suddenly consumed, either through ache or age. You purchase titles of honour for your posterity, yet ^u blood corrupted by treason or felonie cannot bee restored againe by the Kings bare grant without authoritie of Parliament. You rise vp early and goe to bed late, that you may leaue wealth enough vnto your babes, and yet one sparke of fire may deuoure all their houses; and one quirk of law carry from them all their lands at a trice. Manners onely makes a man; if thou shalt afford thy sonne religious and ingenuous education, it will euer sticke by him among all the changes and chances of this mortall life. no sicknes can blast this beautie, no malice blot out this honour, no fire consume this tenement, no law wrest this inheritance from him. It will bee his comfort vntill he die that you brought him vp ^{*} *in instruction and information of the Lord.*

A paire of Turtle doves or two young pigeons] The blessed Virgine obserued every due circumstance of the law. y The due time, *when the daies of her purification were come.* The due place, *they brought him to Ierusalem, and presented him vnto God in the Temple.* The due oblation, *a paire of Turtle doves, &c.* As she spared no paines in comming to the Temple, so no pence in offering. Saint ^{*} *Basile* complained of the couetous rich in his

his age, because they performed onely that kind of deuotion which is without cost, as to pray for fashion, and to fast out of miserie; but they would not afford one halspenie to the poore. So many men in our daies are content to heare Gods holy word read and preached with their elbowes on a cushion, and hats on their heades, and if need bee they will also make bitter inuectiues against Atheisme and Poperie: but if the parish impose but an ordinarie charge toward the repairing of the Church, or the Pastour require but accustomed offrings for his necessary maintenance; you shall haue them as the bulrush in a wet place so drie, that an oblation is as hardly got from them as a sword from a souldiour, or a new coat from a child. *Mary* did offer according to her estate; for whereas the law requireth of the rich a lambe, but of the poore two turtles, or two young pigeons: it is said heere that shee brought the poores offering. And therefore the Papists vsually painting her in exceeding rich attire, and in making her a great Ladie of stately port: feed the peoples eyes with bables, & their eares with fables: for (to make theselues in this case Iudges of themselves) it is not our obseruation onely, but also their owne collection in their postils and sermons vpon this scripture. Nay their famous Iesuite *d Maldonate* doth affirme that all expositors haue this glosse, further adding out of his owne coniecture that *Marie* did not offer two Turtles, but two young pigeons, & *quia facilius reperiri*, & *quia minore pretio emi potuerunt*: because young Pigeons are prouided more easily both in respect of paines and price. Here then is matter of comfort for the poore, of feare for the rich, of instruction for all. Of comfort against pouerty, because the Lord of Lords hauing all things at his command vouchsafed to bee borne of a poore Virgin, according to that of *Paul*, be being rich for our sakes became poore, that wee through his pouertie might be made rich. Of feare for the wealthie, because *Mary* descen-

^a Bonauent.
diet. salu. ca. 20.

^b Leuit. 12. 8.

^c Pet. de palud.
Diez.
Dormisecure.
Raulin.
Didat de Yan-
guas, Giron
& alij.
^d Com. in loc.

^e Heming.

^f 2. Cor. 8. 9.

^g Esay 5.8.
^h Psal. 49. 11.

ⁱ Ecclesiast. 1. 4.

^k Luk 1. 52.
^l Psal. 113. 6.

^m Mark. 12. 42.

ⁿ Didac. de
Tanguar con. 3.
de oblat. Christ.
^o Simon. de
cassia.

^p Cant. 2. 11.
^q August. me-
dita. cap. 13.
^r Dormiscure.
ser. de purific.
Marke.

descending of a noble line, yea from princely loynes, is said heere to bee so beggerly, that shee was not able to buy a lambe for her offering. It is the fashion of great men (as the ^s Prophet complained in his time) to lay field to field, and to ioine house to house, ^h calling their lands after their owne names, entailing their estate to childrens children, & making it (as the lawyers speake) *a perpetuitie*. But *one generation passeth, and another generation succeedeth*; hee that is higher then the highest, often ^k puls downe the mighty from his seate, and exalteth the poore man out of the ^l mire, that hee may set him euē with the Princes of his people. For in one age you may behold the gentlemans heire serue his owne farmours issue. Lastly, this affords instruction for all, intimating that wee must offer vnto God the sacrifice due to God. If we cannot giue much, he will accept of a little, of the Virgins two pigeons, of the widdowes one ^m farthing. Wee may not spend all in our house, much lesse in the tap-house; some thing is to be laid out vpon Gods house, for his seruice, for his honour, if not a lamb, yet a *paire of Turtle doves, or two young pigeons*.

ⁿ *Mystically*, the blessed Virgin did offer a *lambe*, but it was her owne sonne the Lambe of God, ^o *Agnus qui praefiguratus est ab origine mundi. blatus est in fine mundi*: and she did offer a *young pigeon*, but it was her owne sonne conceiued of the holy Ghost, appearing in the likenesse of a doue, Matth. 3. 16. And shee did offer a *Turtle*, but it was her owne sonne, of whom ^k it is said, *the voice of the Turtle is heard in our land*. Our blessed Sauour being ^q *sacerdos & sacrificium, & victor & victima*, the sacrificer and the sacrifice for the finnes of the whole world ^r was offered, first by God his father; secondly, by the Virgin his mother, thirdly, by his owne selfe. God sent him into the world, the Virgin present, and the legall sacrifice represent him in the Temple, but him selfe did offer him selfe actually for our finnes on the Crosse.

And

And behold, there was a man in Hierusalem whose name was Simeon] Two things are requisite in a sufficient witness, vnderstanding to know the truth, and honestly to speake what he knoweth. Old Simeon in testifying of Christ had both, a good vnderstanding, as hauing a reuelation giuen him of the holy Ghost that hee should not see death vntill hee first saw the Lord Christ: and a great honesty, being iust and godly, or deuout, outwardly to the world iust, inwardly to himselfe godly. For his workes, he was iust in his dealing with men: for his faith, he was deuout in the seruice of God. These two deuotion and iustice, comprehend all the whole law: deuotion all the duties of the first table; iustice all the duties of the second. Deuotion is the mother, Iustice the daughter, x because the true feare of God bringeth forth alwaies vpright cariage toward men. It is not reported here that he was so righteous as that he needed not another righteousness, for he looked for the consolation of Israel, acknowledging in his song, Christ for his sauour; y but that he liued (as it is said of Zacharias and Elizabeth in the former Chapter) vnblameable before men. The word *innocens* is translated ^a *pius*, ^a *religiosus*, ^b *timoratus*, one who ^c feared God: and this feare was not seruile, but filiall. Hee did not feare God as a bad seruant, fearing the stripes of his great master: but as a louing sonne, fearing to displease his good father. ^d *Et timebat cum dilectione, & diligebat cum timore*; He was in his course so carefull to doe the will of our heavenly father, as that he feared with a pious loue, and loued with a reuerent feare. ^e *Solicite pius & omnia timebat ne non satis pius sit*, ^f in doing good a iust man, in eschewing euill one that feared God.

And looked for the consolation of Israel] Hee was a Iust man in deed, giuing euery one his right, vnto God, as being deuout: vnto himselfe, as expecting the consolation of Israel: vnto other, in preaching Christ openly to be both a light to the Gentiles, and a glory to the Iewes.

All

^c Aretius.

^e Heming.

^u Culin.
Beza.

^x Calman.

^y Heming.

^a Erasmus.

^a Castilio.

^b Vulgar latin.

^c Genuea bib.

^d Ardens.

^e Aretius.

^f Pet. de palud.
ser. de purific.

t Calvin.

h Ardens.

all the chiefe Christian vertues appeared in him eminently. *Faith, hope, loue*: faith, as *fearing God*: hope, as *looking for the Messias of the world*: loue, as being *Iust*, communicating his gifts of *prophecie* to the benefit of the Church in singing his *nunc dimittis*, and in saying *mine eyes haue seene thy saluation*. My corporal eyes thy manhood, my spiritual eyes thy Godhead; the *conjunction* of which is *Salutare tuum*, thy saluation, as giving it; and *Salutare nostrum*, our saluation, as receiving it. And this *Salutare* is not *singulare*, but as Saint *Iude* termeth it a *Common saluation*, and as old *Simeon* in his Hymne, *prepared before the face of all people*.

The Epistle, ACTS I. 15.

In those daies Peter stood up in the midst of the Disciples and said, &c.

THIS Epistle containeth a short yet a sweet narration, how *Matthias* a Disciple, was elected into the traitor *Iudas* Apostleship and Bishopricke. Wherein three things are more principally remarkeable.

1. His *Conge de leire*, deliuered in an eloquent speech, in

Time, *In whose daies*,
Orator, *Peter stood up*.
Auditorie, *Disciples and brethren about an hundred and twentie*.

which obserue the

Oration, partly { shortatorie, perswading that one must bee chosen, verse 16, 17, 18, 19, 20.
doctrinall, intimating what an one must be chosen, verse 21, 22.

2. His *election*, { processe, by { nomination, verse 23.
and in it the { prayer, verse 24, 25.
successe, the lot fell on *Matthias*.
lots, verse 26.

3. His

Saint Matthias day.

384

3. His installation, hee was counted with the eleven Apostles.

In those daies] To wit, in the space betweene Christs ascension and his sending of the holy Ghost, at that time the Disciples being gathered together at Hierusalem in an upper parlour, *They continued with one accord not in supplication onely, but in consultation also for the Gospels advancement.* ⁱ Hereby teaching all men, especially preachers of the word, to spend their houres profitably for the benefit of the Church, in supplanting her foes, and in supplying the number of her friends.

Peter stood up in the midst of the Disciples and said] Heere the ^k Papists obserue Peters supreme power ouer the rest of the Disciples and Apostles, and so by consequence though insequent the Popes absolute command ouer all other Bishops in the whole world. But if we will exactly consider and examine his behaviour in this assembly, wee shall vnderstand that he carried himselfe not as a Pope, but as a peere toward them. 1. in calling them *brethren*, and *frater* is *fere alter*, as *Lorinus* vpon the place. 2. for that *he standeth vp in the midst of the Disciples*, equally referring all things vnto their ⁱ common consent and free choice, terming himselfe a fellow pastour, 1. Pet. 5. 1. Whereas euery Bishop assembled in the *Tridentine* Conuenticle tooke a corporall ^m oath that he would not dispute any point to preiudice the *Romane* sea, nay there was nothing determined in that irregular meeting, except it was first handled and hammered at Rome by the Pope, for then it was ordinarily said in a by-word, *that the holy Ghost in a bull, or Popes breue was sent from Rome to Trent*, as ⁿ *Chemnitius* plainly told *Andradus*, *In illo concilio idem actor rem est index*. Our Diuines therefore say that Peter was elected prolocutor of this conuocation either by ^o secret reuelation of the holy Ghost, or else by expresse iudgement of the ^p congregation: or for that hee was visually more seruent then the rest in such a busines,

ⁱ *Arctius* in loc.

^k *Bellarm.* de Rom. pon. lib. 1. cap. 22 in prin. *Eckius* loc. com. tit. de primat. sed. apost. *Lorinus* Rhem. & alij in loc.

ⁱ *Chrysost.* Dr. *Fulke.* Marlorat.

^m Dr. *Humphred.* aduers. *Campian.* & *Du-reum* cat. 4.

ⁿ *Praefat.* in 1. part. exam. con. *Trident.* ^o *Beza.*

^p *Caluin.*

^a Bullinger. apud
Marlorat.

^r Aretius.

^r Erasmus an-
not. in loc.

^r Caietan. in loc.

^u Apocal. 3. 4.

^x Aretas.

Meyer.

Marlorat.

^y Lorin. in loc.

^z Bullinger in
Apocal. com. 16.

^z Mat. 13. 31.

^z Al. 2. 47.

^z Hilarius.

^q & ardentior & rebus agendis aptior reliquis extiterat.
^r For it became him of all the Col edge bett, as hauing
denied Christ heretofore most. He stood up and spake,
as the mouth of the companie, but hee played not the
Pope, but onely the perswader, exercising not a supre-
macy of authoritie, but a primacie of order, as Chryso-
stome and other note. See Gospell 1. Sund. after
Easter.

The number of names that were together were about
an hundred and twentie.] The vulgar Latine reading
turba hominum, answers not the Greeke so well as our
text, *turba nominum*, the number of names. For in
exquisite numbring vsually men are mustred by their
seuerall names, in ^c Councils especially the names of
such as giue voices are first enrolled in a bill or registers
table. But by *names*, our Euangelist vnderstands *men*,
as the holy Ghost ^u elsewhere, *Thou hast a few names
yet in Sardi which had not defiled their garments*. A few
names, that is (as Bullinger and ^x other vpon the place)
a few persons. And ^y it may bee that the sacred spirit in
vsing this phrase doth insinuate that they were men of
eminent note, as Gen. 6. 4. The Gyants are called *men
of renoune*, that is (as Munster translates according to
the Hebrew) *virii nominati*, men of name. Well, how-
soeuer their names were great, their number was but
small, being about an hundred and twentie. By which it
doth appeare that the kingdome of heauen is like vnto
a ^z graine of mustard seed, the which in sowing is in-
deed the least of all seeds, but in growing it is the great-
est among herbs, euen a tree, so that the birds of hea-
uen come and build in the branches thereof. Vnto these
120. ^a The Lord added daily such as should bee sau'd, at
one Sermon of Saint Peter, Act. 2. The number of bre-
thren was encreased about 3000. soules. A ^b ship doth
aptly resemble the Church of Christ; for as a ship is
small in the foredecke, broad in the middle, little in the
sterne: so the Church in her beginning (as you see) was
exceeding

exceeding little, in her middle age flourishing, but in her old age her companie will bee so small, and her beleefe so weake, that when the Sonne of God shall come to iudge the sonnes of men, he shall scarce find any faith on earth.

This Scripture must needs haue been fulfilled] S. Peter in his oration heere first sheweth how *Iudas* Apostleship became void. Secondly, that it is needfull another should be chosen into his place. *Iudas* Bishopricke was lost by treason, as being guide to them who tooke *Iesus*. Whereupon (as wee read in the *Gospell*) hee did first accuse himselfe, *I haue sinned in betraying innocent blood*: secondly, arraigning himselfe, *hee repented, and brought againe the thirtie plates of siluer to the chiefe Priest, and cast them downe in the Temple*: thirdly, executed himselfe, *he departed, and went, and hanged himselfe*. Now to take away thy *scandall* of this horrible fact, our Euangelist intimates that nothing in *Iudas* treacherie came to passe casually, but it was foreseene of God, and foretold in his word, *This Scripture must needs haue been fulfilled*. And yet the fall of *Iudas* is not excused hereby, no more then the fault of *Herod* and *Pilate*, who did whatsoener Gods owne hand and counsell had determined before to be done, *Act. 4. 28*. For *Iudas* committed not this outrageous crime by the compulsion of prophecy, but through his owne motion and malice. *His delight was in cursing, and it did happen unto him: he loved not blessing, therefore was it far from him*. It is true that *Peter* saith, *hee was numbred with vs, and had obtained fellowship in this ministration*: but hee receiued the grace of God in vaine, abusing it to couetousnes and worldly lusts, he did open a dore to *Satan*, and gaue him as it were possession of his heart.

This necessity then is not *necessitas absoluta, sed i consequentis* & *k suppositionis*, a necessity hypotheticall and by consequent, not an absolute or a simple necessity. So the holy Ghost elsewhere, *There must be heresies,*

Mat. 27.

d Calvin, Bez.

e Aretius, Kilus.

f Psal. 109. 16.

g 2. Cor. 6. 3.

h Luk. 22. 3.

i Aretius.

k Lavin in loc.

in act. 4. 12.

idem Thom.

part. 1. quest. 19.

act. 3.

1. Cor. 11. 19.

m Mat. 18.7.

n Mat. 24.6.

o Kilins collect.
in loc.

p Epist. 1.2.

q Confess. lib. 5.
cap. 16.r Confess. lib. 8.
cap. 5.s Mat. 10.2.
Mark 3.14.

t Arcius.

u Mat. 19.28.

x Apocal. 21.12.

resies, m is must needs be that offences shall come, n ye shall beare of warres, and of rumours of warres, for all these things must come to passe. That is, supposing the malice of Satan and wickednesse of man, it is impossible but that there should bee warres and offences, and heresies in the world. o An Astrologer expert in his art foretelleth an eclips of the Sunne, yet his prediction is not any cause why the Sunne is eclipsed: euen so God foreseeeth all the workes of darkenesse, and eclipses (as it were) in the reprobate, but his prescience compels not any to commit any sinne. It is the prince of darkenesse who p worketh in the children of disobedience, taking them in his snares at his will, 2. Tim. 2. 26. All our waies are known vnto the Lord, our going out, and our coming in, Esay 37. 28. being of euery good pace *bonus author*, but of euery bad passage *instus ultor*. I will end this argument in the words of q *Augustine, Vinit (O Domine Deus) apud te semper bonum nostrum, & quia inde auersi sumus peruersi sumus*. For saith r he *ligatus eram non ferro alieno, sed mea ferrea voluntate, velle meum tenebat inimicus, & inde mihi catenam fecerat & constrinxerat me, quippe ex voluntate peruersa facta est libido, & dum seruitur libidini facta est consuetudo, & dum consuetudini, non resistitur facta est necessitas*. How the fall of traterous *Iscaiot* may serue to terrifie the pastour, and teach also the people: See Gospell 6. Sund. in Lent.

Wherefore of these men which haue companied with vs] Christ in his life chose s twelue Apostles, one therefore must be ordained and elected into *Iudas* roome, to fill vp the number againe, t answerable to the twelue tribes of Israel, of which (as our Sauour u promised) they shall be Iudges, and to the twelue x gates of heauenly Hierusalem, of which also the twelue Apostles were builders, according to that of Paul, Ephel. 2. 20. built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone. See

Epistle

Saint Matthias day.

Epistle on *S. Thomas* day. There bee manie moe resemblances of the twelue Apostles, as you may read in my first sermon vpon the Gospell, Sund. 6. in Lent; and in *Cassanars Catalog. part. 3. considerat. 29.*

One must be chosen, and one of these *men*, *ergo*, not a *Pope Ioane*, for a woman must bee y silent and not a teacher in the Temple, one of these *men*, *ergo*, not a boy Bishop, not a yonker in yeeres, or b schollership, for pastours are called *elders*, and Christ himselfe preached not vntill he was thirtie yeeres olde: one of these *which haue companied with vs*, *ergo*, c not a stranger, but a domesticall, one that is knowne, a man of note liuing among vs *all the time that the Lord Iesui was conuersant among vs*, d *ergo*, not a leaud or ignorant person, but a proficent in Christs owne schoole, brought vp euen from his e youth in f instruction and information of the Lord. See Gospell on *S. Andrew*, & 8. Sund. after Trinity.

But why should one being such an one chosen into *Iudas* roome? to witnesse with vs of the resurrection of Christ. A Prelate then sought to bee predicant, not an Idle or an Idoll Apostle, like the dumbe Doctors, and Abbey-lubbers, and lasie lay Bishops vnder the gouernment of the Pope. Right prelatig (as old Father h *Lactimer* said) is labouring, and lording or loytering, it is ihorror rather then honour, for an Apostle to leaue the text, and onely to follow the tithe. A witnesse hee must be, k yet not a witnesse alone, broaching insolent nouelties and l other doctrines of his owne braine: but a witnesse with vs, of one m heart and of one n mind with vs, o endeauouring to keepe the vnitie of the spirit in the bond of peace. For hee who seekes in the troublesome sea of this world to schismaticall Apostles affecting singularity. *Non portum sed planctum inueniet*, as p *Augustine* pithily.

Well the new chosen ought to record and accord, to witnesse and to witnesse with vs, agreeing with the rest of

y 1. Cor. 14. 34.

z 1. Tim. 2. 12.

a Ardens.

b 1. Tim. 3. 6.

c Sarcerius.
Arctius.

d Ardens.

e 2. Tim. 3. 15.

f Ephes. 6. 4.

g Caluin.
Marlovat.

h Sermon of the
plough.

i Latymer. ser.
4. before K. Ed.

k Arctius.

l 1. Tim. 1. 3.

m Act. 4. 32.

n Philip. 2. 2.

o Ephes. 4. 3.

p Tract. 1. in
Ioan.

¹ *Ardens.*

² *Phil. 2.2.*

³ *Caluin.*

⁴ *Aretius.*

⁵ *Gorran, in Rom. 10.*

⁶ *Nexus articulorum omnium vti Martyr. in Rom. 10.*

⁷ *Dionys. Areopag. apud Baron. ad an. 34. idem Caluin. instit. lib. 4. cap. 3. §. 13. & Fernus ser. 1. in festi. Mat.*

Bellarmin. lib. de clericis. cap. 5. & Aret. in loc.

⁸ *Dorotheus doct. 6.*

⁹ *Rhem. in loc.*

¹⁰ *Dionys. Halicarn. Rom. hist. lib. 2.*

¹¹ *Cap. Eccles. extra de sortitijs.*

his Colledge and companie. But whereof is hee to be a witnesse, *of the resurrection of Christ*, ⁹ in all his words, and in all his workes: in his preaching and in his life so behauing himselfe as one that beleeueth the resurrection of Christ, and hopeth also for his owne redemption, euer ¹⁰ *looking for his Saniour, euen the Lord Iesus, who shall change our vile body that it may be like to his glorious body.* Or a witnesse of the resurrection of Christ, because this one point is, ¹¹ *primarium Euangelij caput*, as it were ¹² *the predominant article*, ¹³ *presupposing* all the rest, as being the ¹⁴ *tying knot*, on which all other linkes of holy beleefe, depend, as I haue shewed often elsewhere; but especially Gosp. on *S. Thomas*, and Epist. on *S. Andrewes* day.

And they appointed two] They nominated more then one, ¹⁵ *that the Lord who knew the hearts of all men, might chuse the party that should take the roome of the ministration and Apostleship from which Indas by transgression fell.* And that *Matthias* might acknowledge that he receiued it (as *Paul* speakes) not of man, but by the reuelation of Iesus Christ, *Galath. 1. 12.* ¹⁶ *The world is a circle, God is as it were the center of this circle, the waies of men are lines deduced from this center.* ¹⁷ *If then euent of the Lotterie bee not expected of diuels, nor of the starres, nor of any force of fortune: but looked and prayed for to be directed by God, it is lawfull to vse lots in temporall things; as in diuision of lands and inheritance, Prou. 18. 18. The lot causeth contentions to cease, and maketh a partition among the mighty.* And in spirituall affaires also; for it is reported of *Zacharias* the Priest, *that his lot was to burke Incense, Luk. 1. 9.* And though ordinary chusing of Prelates and Preachers ought not to be by lots, as both ¹⁸ *Heathens* and ¹⁹ *Christians* in this agree: yet in some cases extraordinarie; to wit, (if two or three shall happen to stand in election of such equall holinesse and other sufficiency, that humane wisdom cannot any waies discern

and

and so decide which is most fit) it is a lawfull according to the president in our text to cast lots, and so commit the disposition of the choice to God. In the lawfull vsing of a Lottery then obserue these remarkable ^e caueats.

1. We must expect the lots euent from God onely : Prou. 16. 33. *The lot is cast into the lap, but the whole disposition thereof is of the Lord.*

2. We may not vse lots in affaires ordinarie, but in cases of necessity, when as the businesse cannot otherwise be transacted.

3. Wee must abandon all vncharitable conceits, and all dishonourable deceits: Psalm. 5. 6. *The Lord will abhorre the deceitfull man, and destroy such as speake leasing.*

4. We must before we cast lots (as the blessed Apostle heere) call vpon God in hearty prayer for a blessing on our endeaours.

I could adde easily more, but I remember ^e *Augustines* rule, *Secundas habeat partes modestia, qua primas non potuit habere sapientia.* If any know lesse then I, they may be bold to peruse this, and such as vnderstand more then I, may read, *Augustin. epist. 180. & de doct. Christ. lib. 1. cap. 28. & con. 2. in Psalm. 30. Thomas 22. quest. 95. art. 8. Bellarmin. lib. de clericis cap. 5. Sixt. senen. vbi supra in marg. Aretius, Marlorat, Kilius in loc.*

And the lot fell on Matthias. In the Tabernacle the ^b curtaines of fine twined linnen, and blew silke and purple were couered with curtaines of Goats haire. Some men are great ornaments in the Church, and yet vnfit to gouerne the Church. ⁱ *Ornent Ecclesiam qui solis rebus spiritualibus vacant, regant Ecclesiam quos & labor rerum corporalium non grauat, &c.* ^k It may bee *Ioseph* as being iust was a fine curtaine in Gods Tabernacle, but *Matthias* a couering: as being apt and actiue for gouernment. *Alia ratio bonicinis & boni viri, quoth*

^e *Iustus Ionas in loc. Ambros. in 1. Luc. Bellarm. vbi sup. & See Kilius, collect. in loc. Sixt. senen. bib. sanct. lib. 5. annot. 166.*

^e *Epist. 7.*

^b *Exod 26.*

ⁱ *Gregor. Moral. lib. 25. cap. 22.*

^k *Didac. de Yanguas con. 1. in seq. Mat.*

¹ *Aethic. lib. 5.*
 cap 2
^m *1. Cor. 12. 29.*

ⁿ *Esa 55 8.*

^o *Ioh 8 15.*
^p *Caluin in loc.*

^q *Forus ser. 1.*
de S. Mat.

¹ *Aristotle*, every good man is not a good magistrate.
^m *Are all Apostles, are all Prophets, are all teachers?*
 There be diu^rsities of gifts, and diuersities of administrations, and diuersities of operations. Happily *Ioseph* excelled in one kind, and *Matthias* in another. He who knew to iudge best of the best for this ministration, in his secret wisdom cast the lot on *Matthias*. Or in electing *Matthias*, hee did insinuate that *his waies are not as our waies*, and that hee iudgeth according to the heart of all men, and not after the flesh, or titles, or outside. *Ioseph* is called *p Barsabas*, that is, the sonne of rest and innocency, surnamed also for his singular honesty *iustus*. And yet *Matthias* is chosen of God, howsoever not adorned with such commendations before men. ^q Here the Gospell and Epistle meet. *I thanke thee Father Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes. euen so was it thy good pleasure.* The lot falleth on the sonne of labour, afflicted with the load of sinne, not on the iust, or on the sonne of rest, on *Matthias*, and not on *Barsabas*.

The Gospell, MATTH. II. 25.

In that time Iesus answered and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, &c.

CHrist exceeding rich mercy toward vs is manifested in this Scripture by two things especially: to wit, his inuocation of God, *I thanke thee O father, &c.* And his inuitation of men, *Come vnto mee all ye that labour, &c.* In both ioyned together, hee that hath an eye to see may behold the chiefe causes of our effectua^l

^r *Aretius in loc.*

effectuall
vocation

[Efficient, the good pleasure of God the father,
Lord of heauen and earth, &c.
Materiall, babes, and all such as labour and are
beaue laden.
Instrumentall, Iesus, vnto whom all things are
giuen.
Finall, refreshing and rest in soule.

I thanke thee] Prayer and thanksgiving vnto God for benefits obtained in prayer ought alwaies to con-
curre. Christ had often heretofore prayed for the ga-
thering together of the Church, as it was prophesied of
him in the second Psalme; *Desire of me and I will giue
thee the heathen for thine inheritance, and the uttermost
parts of the earth for thy possession.* And now his prayer
being heard, he rendreth vnto God his praise, *Father, I
thanke thee Lord of heauen and earth.* In which one line
three wicked errors are confuted: first, the words (*I
thanke thee*) confound the Iewes affirming that Christ
was a blasphemous man. Secondly, *father*, ouerthroweth
Arrians, and such as deny Christ to bee Gods eter-
nall sonne. Thirdly, *heauen*, crosseth the *Manicheans*
opinion, holding God to bee Creator of visible things
onely, but not of inuisible.

Because thou hast hid these things from the wise] Hee
did not absolutely thanke his father for hiding the my-
steries of his sauing grace from the wise: * but for that
he reuealed them vnto babes. You may reade the like
phrase, Rom. 6. 17. *God be thanked that ye haue been the
seruants of sinne, but ye haue obtained from the heart vnto
the forme of the doctrine which was deliuered vnto you.*
The blessed Apostle did not giue thanks vnto God
for that the Romans had made their members as wea-
pons of iniquitie: but because they who sometime were
the seruants of sinne, through his grace were now the
seruants of righteousnesse, as *Primasius* vpon the place,
Gratias Deo quia fuisti, sed ipso liberatore iam non estis.
Euen so Christ heere thanks his father primarily, not

[Melanct
in loc.

* Pet. de pa-
lud. in loc.

u Matih. 26.

x Illephons. Gi-
ron. fragment.
in presens euan-
gel. idem Pet.
de palud. ex
Chrysost.

y Calvin & Ca-
ictan in Rom. 6.

^a *Prov.* 3. 7.^a *1. Cor.* 1. 26.^b *2. Cor.* 4. 4.^c *1. Cor.* 3. 18.^d *Luk.* 10. 21.^e *Mart. Molleius* ser. in sc^{pt}.*Mat.*^f *Psal.* 103. 2.

for hiding these things from the wise (that is, wise in their^a owne eyes, or wise men after the^a flesh, endued with a wisdom which is earthly, sensuall, & diuellish, *Iames.* 3. 15.) but because though he suffer the prince of darkenesse to^b blind the mindes of the worldly wise: yet he doth openly *shew the glorious light of the Gospell vnto babes*: that is, vnto such as became^c fooles that they may be wise, wholly renouncing their owne wit, and solely submitting themselues vnto Gods will. If Iesus^d reioyced in the spirit, and magnified the Lord of heauen and earth for vs; ^e O what thanks ought our selues to present vnto God for our selues. *Praise the Lord O my soule, and all that is within me praise his holy name. For mine eyes haue seene thy saluation, and mine heart hath often endited a good matter, and my pen sometimes is the pen of a readie writer.* O father of mercie, whereas these things are yet hid from the Iewes, and from the Turkes, and from the superstitious Heathen, and from carnall Christians; I haue, to the great refreshing of my soule, through thy grace (sweet Iesu) both heard by the Gospell, and imbraced the Gospell, and preached the Gospell, and in some measure practised also the Gospell. ^f *O my soule praise the Lord, and forget not all his benefits. I will sing vnto the Lord as long as I live, I will praise my God while I haue any being.* *Psal.* 104. 33.

The sweetest of honie lieth in the bottome; I passe therefore from Christs inuocation, to the latter part of his Gospell his inuitation. In which obserue

{ mouer, *Iesus.*
 { moued, *all that labour and are laden.*
 { motion, *Come, take my yoke vpon you, learne of*
 the { *me.*
 { motiues, *I will ease you, yee shall finde rest vnto*
 { *your soules, for my yoke is easie, and my burthen*
 { *light.*

The person inuiting is *Iesus*, he saith heere *come*, not
to

to mine, & but to *me*: not to my Saints, or Angels, or Martyrs, or Mother: but to my selfe. Send not other, it is my pleasure that *ye come*: seeke not for helpe from other, *I will ease you*. Come vnto me, ^h for I am the way, the truth, and the life. *The way* by which, and *the truth* in which, and *the life* for which all of you come. None can come but by me, none finde ease but in me, none rest in ease but with me. *Come* therefore, for I am the way: *learne of me*, for I am the truth: and *ye shall finde rest vnto your soules*, for I am the life. Come to me, ⁱ for I am (as you see) willing, in saying *come*, and able to relieue you: for that *all things are giuen vnto me*. So that ^k aske, and ye shall haue: seeke, and ye shall finde: knocke, and it shall be opened vnto you. ^l Whatsoeuer ye shall aske the Father in my name, he will giue it you.

None can come to the Father except it bee by the Sonne; for *no man knoweth the Father saue the Sonne, and he to whomsoeuer the Sonne will open him*. In saying *saue the Sonne*, he doth not exclude the holy spirit being the third person in Trinitie, for it is a good conclusion in Diuinitie, ^m *dictio exclusiua sine exceptiua addita termino personali in essentialibus non excludit ab altera persona diuina*. God the Father, and God the holy Ghost, as being all one with the Sonne, are in the words (*nisi filius*) included, and onely the Creator excluded. For none know the Father by ⁿ nature, but by the reuelation of the Sonne. Wee speake the wisdom of God in a mystery (saith ^o Paul) which none of the Princes of this world knew, *hunc magnus Plato nesciuit, eloquens Demosthenes ignorauit*. It is true that wee may know by the light of humane discourse that there is a God, for the ^p Godhead is seene by the creation of the world: The heauens declare the glory of God, and the firmament sheweth his handie worke, Psalm. 19. 1. Yet *none know the Father*, ^q that is, a distinction of the persons in sacred Trinitie, but by the spirit of him in whom are hid all the treasures

^e Vide respon.
Eliensis ad apo-
log. Bellar.
cap. 8.
^h Iob. 14. 6.

ⁱ Musculus
in loc.

^k Mat. 7. 7.

^l Iob. 16. 23.

^m Caietan.
Ludolphus.
Beauxamis
in loc.

ⁿ Hieron. in loc.

^o I. Cor. 2. 7.

^p Rom. 1. 20.

^q Caietan.

^r 1. Cor. 13. 12.

^f Pet. palad.
in loc ex Auguſt.
idem Thom.
part. 1. queſt. 12.
art. 8. & Caie-
tan ibidem.

^r Martialis e-
piſco Lemoui-
cen. ad Burde-
gal. epiſt. 10.

^u Luther.
Melanct.
Bullinger.

^x 1. Tim. 2. 4.

^y Ferus, ſer 2.

in ſeſt. Matth.

^z Caetan.

^a Theophylact.

^b Janſen. con.
cap. 47.

^c Pontanus ſer.
in ſeſt. Mat.
idem Janſen.
ubi ſup.

treasures of wiſedome and knowledge, Coloff. 2. 3. And this our reuealed knowledge is but ^r imperfect in this life. They who ſaw moſt of God obtained onely the ſight of his hinder parts. And in the kingdome of glory, when as we ſhall enioy the beholding of his fore-parts alſo, *ſeeing him euen face to face*; our knowledge ſhall not be ^f *comprehenſionis cognitio, ſed apprehenſio- nis*, an apprehending rather then a comprehending of his infinite Maieſty. Wee ſhall not euen in that day know ſo much of the Father, as the Father knoweth of himſelfe, ^r *Sola quippe trinitas in unitatis diuinitate ſe- ipſam nouit*. In this life we ſhall attaine by Chriſts grace to ſuch an vnderſtanding of God as is fit, and in the world to come we ſhall haue ſo much as is full, euen ſo much as any created veſſell is able to containe; yet none ſhall euer totally comprehend that incomprehenſible Trinitie, none can as it ſelte know it ſelfe.

Hitherto concerning the party calling; I am now to ſpeake of the perſons invited. *All ye that labour and are lader*, He doth except ^u none, who came to bring ^x all vnto the knowledge of the truth, y if al that *labour*, then all that liue. For man borne o' a woman is full of trouble, Iob 14. 1. Come therefore all ye that *labour* in your ^z actions, and are *laden* in your paſſions. All ye ^a Iewes who labour vnder the yoke of the law, and all ye Gen- tiles oppreſſed with the burthen of your ſinnes. All yee that labour whereſoeuer, and whenſoeuer, and howſoe- uer afflicted or affected with miſery. For theſe two *labour* and *laden*, are (as ^b ſome conceiue) ſimply the ſame, ſignifying all kind of grieve, ſore, and ſorrow whatſoeuer. As in the 6. and 69. Pſalmes, *I am weary of my groaning, I am weary of my crying*, &c. To ſpeake more diſtinctly, there is a ^c threefold burthen, namely,

the burthen of $\left\{ \begin{array}{l} \text{affliction,} \\ \text{the law.} \\ \text{ſinne.} \end{array} \right.$

Chriſt eaſeth all ſuch as come to him of all theſe.

Concer-

Concerning the first great traucile (saith the sonne of
^d Sirach) is created for all men, and a heauie yoke vpon
the sonnes of Adam, euen from the day that they
goe out of the mothers wombe, till the day that they
returne to the mother of all things. But Christ, a refuge
in due time of trouble, yea a present helpe, doth
either take away this burthen fro our shoulders, or else
giueth vnto such as come to him abundant strength
and patience to beare it. Art thou crossed in thy goods?
it is ^g the Lord who giueth, and the Lord who taketh away.
^h Cast all your care vpon him, and hee will so care
for you, that this burthen shall be made light, and this
yoke easie. Art thou wronged in thy good name? say
with ⁱ David, it may bee the Lord will looke vpon
mine affliction, & do me good, for *Shemi* his cursing me
this day. Come to Christ, and he will bring it to passe,
that thy greatest enemy shall (if he haue any sparke of
grace) confesse ingeniously to thee (as ^k Saul once
to David) *thou art more righteous then I, for thou hast
rendred me good, and I haue rendred thee euill.* Hee shall
make thy righteousness as cleare as the light, and thy
iust dealing as the noone day, Psalm. 37.6. Art thou
much afflicted with sicknesse? ^l I (saith the Lord) *am he
who kill, and giue life, wound, and make whole, m bring
downe to the graue, and raise vp againe. I am the resurre-
ction and the life, hee that beleeueth in me, though he
were dead yet shall he liue,* Ioh. 11.25.

The 2. burthen is that of the law, a yoke which neither
our fathers nor we were able to beare, saith S. Peter, Act.
15. 10. *a yoke of bondage, a heauie burthen, and grie-
uous to be borne.* Now Christ easeth vs of this burthen
also, being ^p made vnder the law to redeeme them vnder
the law. He ^q blotted out the handwriting of ordi-
nances that was against vs which was contrary to vs,
and tooke it out of the way, nailing it to his crosse. So
that if Satan, that informer and common accuser of vs
all, obiect the lawes obligation against vs, our answer
may

^d Eccles. 40.1.

^e Psalm 9.9.

^f Psalm 46.1.

^g Iob 1.21.

^h 1. Pet. 5.7.

ⁱ 2. Sam. 16.12.

^k 1. Sam. 24.18.

^l Deut. 32.39.

^m 1. Sam. 2.6.

ⁿ Galath. 5.1.

^o Matth. 23.4.

^p Galath. 4.4.

^q Coloss. 2.14.

^c Mat. 11. 12.

^c Ephes. 3. 17.

^c Zechar. 4. 7.

^u Psal. 38. 3.

^x In loc.

^y Ecclesiast. 1. 14.

^z Rom. 1. 28.

^a Wisd. 5. 7.

may be that the debt is payed, and the bond cancelled. If his euidence be good, let him if he can shew it in the court. Christ is the end of the law, Rom. 10. 4. For the law was added because of the transgression, vntill the blessed seed came, to the which, the promise was made, Galath. 3. 19. The Prophets and the law did endure till Iohn, but since ^c *the kingdome of heauen suffereth violence, and the violent take it by force.* The blessed seed is come when once Christ ^c *dwelleth in our hearts by faith,* and then it is time for the law to bee packing out of the conscience, then her kingdome is at an end. Come therefore to Christ all ye that labour vnder the yoke of the law written, and all ye which are laden with the burthen of pharisaicall traditions vnwritten, and *ye shall finde rest vnto your soules.*

The third burthen is of sinne, the which is so weighty, that ^c *Zecharias* calles it *a talent of lead,* and ^a *Danid* who felt the load himselfe faith of it expressly, *There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sinne, for my wickednesses are gone ouer my head, and are like a sore burthen too heauie for me to beare.* And heere let vs obserue with ^x *Enthymius* that sinne is first a labour in accomplishing, and then a load when it is accomplished. The couetous, incontinent, ambitious, exceedingly labour to compassie their vnlawfull desires, and yet when all is done, they remaine still as men vndone. For no man is more beggerlike, then a couetous wretch in an opulent fortune, nor more base, then a proud man in the midst of his honour. There is a *labour* in getting these things, and when once they be got, ^a *a load.* All is but vanity and vexation of spirit. They who truely repent them of their sin feele this burthen in this world, and they who being irrepentant, are in a ^z *reprobate* sense, shall at the last day notwithstanding confesse to their endlesse shame, ^a *We haue wearied our selues in the waies of wickednesse and destruction.* Now Christ saith vnto

Saint Matthias day.

vnto such as grieue and groane vnder the burthen of their finnes, ^b I am not come to call the righteous, but sinners to repentance. ^c The spirit of the Lord is vpon mee that I should preach the Gospell vnto the poore, he hath sent me that I should heale the broken hearted, that I should preach delinerance to the captiues, and recovering of sight to the blind.

He calleth all that labour ^d *sine secundum naturam in qua nascimur; sine secundum culpam qua transgredimur; sine poenam in qua morimur.* All men, as you haue heard sufficiently, ^e yet onely such as labour and are laden with the burthen of their finnes efficiently. The carnall and carelesse haue ^f eyes and see nor, eares and heare not, hearts and vnderstand not. ^g How often would I (saith hee who calleth all) haue gathered you together as the hen gathereth her chickins vnder her wings, and ye would not. And in this present chapter at the seuenteenth vers. *We haue piped vnto you, and ye haue not danced, we haue mourned vnto you, and ye haue not lamented.* That is, (as ^h Ambrose construeth it) we haue preached vnto you the sweet comforts of the Gospell, and ye haue not reioyced in spirit: we haue denounced vnto you the terrible iudgements of God contained in the law, and yee haue not trembled at our words. O thinke on this all yee that forget God, all yee that stop your eares and harden your hearts at his voice; repent and exhort one another ⁱ while it is to day, seeke the Lord while hee may bee found, and call vpon him, and come vnto him while he is neare, Esay 55.6.

Yea but where shall wee find thee sweet Iesus? I am (saith he) found in my workes, and in my words, and in my Sacraments. In my workes. ^k *for they beare witness of me, they shew that by me the blind receiue sight, and halt go, and the lepers are cleansed, and the dead are raised up, Matth. 11.5.* In my word, for the ^l *Scriptures are they which testifie of me.* There you shall reade how God so loued the world, that he gaue his only begotten Son, that

^b Mat. 9.13.
^c Luk. 4.18.

^d Ludolpb. de
vita Christi.
part. 1. cap. 58.

^e Meteculus.

Caluin.

Giron.

^f Mat. 13.14.

^g Mat. 23.37.

^h Ser. 80.

ⁱ Heb. 3. 13.

^k Iob. 10. 25.

^l Iob. 5. 39.

^m Iſa. 6. 56.

ⁿ Auguſt. ſer. 11. in Iſa.

^o Remigius apud Thom. in loc. idem Euſeb. pal. ſupra. P Heb. 11. 6.

^q Theophylact. in loc.

^r Beaunamis Har. Tom. 2. fol. 265.

^s Rabanus apud Thom.

^t Eccleſ. 19. 25.

^u Auguſt. ſer. 2. in lib. de ſign. cap. 33.

that whoſo euer beleueth in him ſhould not periſh but haue euerlaſting life, Iohn 3. 16. in my ſacraments, ^m *he that eateth my fleſh and drinketh my blood dwelleth in me, and I in him: if ye come to my table ye ſhall be refreshed with my fleſh and my blood* ⁿ *reficietur ſi acceſſeris deſicietur ſi reſceſſeris.*

I come now to the coming or motion, and that is by ^q faith and not by feet, *moribus non pedibus* by loue not by leggs: *come to me* then in faith, and *take my yoke upon you* in hope, and *learne of me meeknes and lowlineſſe* in loue; ^r he that comes to God muſt belecue that God is, and that he is a rewarder of ſuch as ſeeke him: hee muſt in hope beare Chriſts yoke, the which in reſpect of the preſent labour is *heauie*: but in reſpect of the ſure retribution hoped for, *eaſie*: to faith he muſt adioyne loue, whereof there be two principall obiects, and two principall offices: the principall obiects of our loue are God and our neighbours, ^s *lowlineſſe in heart* diſpoſeth aright of our loue toward God, and *meeknes* ſheweth how wee ſhould demeane our ſelues in our cariage toward our neighbours: the two principall offices of our loue are to giue and to forgiue; *lowlineſſe* is ready to giue euery man his due, *meekneſſe* to forgiue euery man his debt: or we muſt be ^t *mites moribus & humiles mentibus*, in our outward behauiour toward other meeke, in our inward conceit of our ſelues *humble*; lowly not in complement or habit only, but in heart: for as the ^u wiſeman telleth vs. *there be ſome that being about wicked purpoſes doe bow downe themſelues and are ſad, whoſe inward parts burne altogether with deceit: he looketh downe with his face, and ſtaineth himſelfe deafe: yet before thou perceiue he will be vpon thee to hurt thee.*

^u Chriſt wou'd not haue vs imitate him in his miſeries, as in walking vpon the waters, in raiſing the dead, in making a new world: but in his *morals*, in his meeknes and lowlines eſpecially, for theſe vertues are the leſſons he teacheth, in whom are hid all the treaſures

of

of wisdom and knowledge : it is so great a thing in our owne eyes to be little, that no man is able to learne it of any but of him only, who being in the ² forme of God tooke vpon him the forme of a seruant. and became man, yea a y^e worme and no man, a very scorne of men and outcast of the people, termed Apocalyp. 1.8. the first and the last : in maiestie the first, in ² meeknes as the last, his whole life being nothing else but an open booke, or rather an open shop of humilitie: descend then if thou wilt ascend, if thou desire to build high and to seeke the things aboue, lay thy foundation low, humblenes of mind is a *schola* and *scala cæli*, the schoole teaching and the scale reaching heauen.

^b *Quo minor est quisque maximus est hominum.*

I will ease you : ^c the world crieth, *ego deficiam*, I will leaue you: the flesh crieth, *ego inficiam*, I will corrupt you: the deuill crieth, *ego interficiam*, I will destroy you: but he (which is ^d *verax verus veritas*, euer speaking the truth as euer being the truth) opposeth himselfe against all these mortall enemies and saith *ego reficiam*, I will ease you : this one clause then is the very close, yea the very ^e summe of the whole gospell, in as much as all our learning and labouring is for this end, that we may find refreshing and rest vnto our soules in the end, the latine *reficiam* hath ^f three significations.

ⁱ *Reficere* is to repaire or renew, Mat. 4. 21. *reficientes retia*, Iames and Iohn were mending their nets &c, and so Christ as being ^g the brightnes of Gods glory, and expresse character of his person, restoreth againe Gods Image defaced in vs through Adams fall, vt recreatio creationi responderet saith ^h Aquine, that the redemption of the world might answer the creation : he who first made, now mendeth vs, all of vs being the ⁱ workmanship of God in Christ as creatures and as new creatures : as Creatures, for in the beginning was the word, all things were made by it, and without it was made nothing that was made: as ^k new creatures, for Christ Iesus is the new man

^a Philip. 2. 6.

^y Psalm. 22. 6.

² Gloss.

^a Bonauent.
dict salut. cap. 36

^b Hildebert, in
epitaph. Berengari
apud Malmes.
in vita. Wil. 1.

^c Bernard.

^d August. de
verb. apost.
ser. 22.

^e Culman. in loc.

^f Vide Giron.
con. 2. in seqt.
Mat.

^g Heb. 1. 3.

^h Part. 1. quest.
3. art. 8.

ⁱ Ephes. 2. 10.

^k 2. Cor. 5. 17.

¹ Rom. 12. 14.

^m Psalm. 23. 5.

ⁿ Cant. 1. 6.

^o Rupert. in
Mat. 11.
^p Mat. 5. 6.

^q 1. Pet. 2. 3.
^r Prouerb. 15. 15.

^t Iansenius.
Marlorat.

^u Suae contra
laborem, leue
contra onus.
Caietan in loc.

man we must ¹ put on, of whom wee must learne meeknes and lowlines that we may walke in newnes of life, Rom. 6. 4.

2. *Reficere*, doth signifie to strengthen with meat, in which acception a common hall in a colledge where the society meet and eat together, is called a *refectorie*; now Christ hath a twofold *refectorie* for al such as come vnto him, one in his kingdome of grace, when he ^m prepareth a table for vs in despite of our foe, refreshing vs with the food of his word of his supper, of his examples vntil we are made fat, Prouerb. 28. 25. euen so full and faire, that the Church in admiration hereof asketh her best beloued, ⁿ *shew me where thou feedest*? another *refectorie*, Christ hath in his kingdome of glory, Luke 22. 30. *Ye shall eat and drinke at my table in my kingdome*, there God hath prepared for those that loue him a banquet of such delicacies as eye hath not seene, neither eare hath heard, neither heart of man able to conceive. 1. Cor. 2. 9. ^o *Sentiri potest, dici non potest*. Come then vnto me all ye ^p that hunger and thirst after righteousnes, and I will feed you, feast you, fill you, feed you with the ^q sincere milke of my doctrine, feast you with a cheerefulnes of conscience which is a ^r continuall feast, fill you with an ouerflowing cup in the state of glory: come to me, nay if ye will open the wicket of your heart when I knocke and desire to come to you, I will sup with you, and you shall also sup with me, Apocalip. 3. 20.

3. *Reficere*, signifieth as our text runneth here, to *refresh and to ease such as labour and are laden*, and this ^t expresseth the word *alacritudo*, best, and is most agreeable to the clause going afore *labour and laden*; and the words following after, *rest, ease, light*, as if he should haue said, ^u I will ease such as labour, and giue rest vnto such as are laden, I will make their heauy burden *light*, and their hard yoke *ease*, so that they shall count it exceeding ioy to fall into diuers temptations, James 1. 2.

as sorrowing and yet alway reioycing, 2. Cor. 6. 10.
 a blessed in eating the labours of their hands : as men of
 the world are * *infelicitur felices*, vnhappy in being so
 much happie : so the children of God are *feliciter infeli-*
ces, happie in feeling their load, and vnderstanding their
 vnhappyines, for y God is faithfull, and will not suffer his
 children to be tempted aboue their ability, but will
 euen with the temptation make away to escape, that
 they may be able to beare it. This case Paul found vnto
 the rest of his soule, 2. Cor. 4. 8. *We are troubled on euery*
side, yet are we not in distresse : perplexed, but not in des-
paire : persecuted, but not forsaken : cast downe, but yet
not cast away. A 2 Physitian (albeit he be neuer so skil-
 full in his arte) cannot absolutely promise that he will
 ease you : his comforts are I will endeavour to giue you
 rest, if I can I will helpe you, neither inuention of wit,
 nor intention of will, I assure you shall be wanting : but
 Christ heere saith *I will*, I can, as hauing *all things giuen*
unto me of my father, and I will as being *sent into the*
world to comfort such as mourne in Sion.

Ye shall finde rest vnto your soules] b some finde rest in
 their body, but not in their soule, as the glutton mentio-
 ned, Luke 16. his body was richly clothed, and deli-
 ciously pampered euery day, but his soule (so full of
 sores as Lazarus at his gate) found no rest : c one drop
 of a bad conscience did drinke vp as it were the whole
 sea of his worldly delights, some finde rest in their
 soule, but not in their body, so the seruants of God are
 said to d *reioyce in tribulations*, as the blessed Apostles
 Act. 5. afflicted in body, reioyced in spirit, because they
 were counted worthy to suffer for Christs name : some
 neither in body nor soule, as the damned in hell, hauing
 e *pœnarum & diuersitatem & vniuersitatem*, a fire to
 torment the body, a worme to torture the soule Esay
 66. 24. some both in body and in soule, as Gods elect
 in heauen, who rest from their labour, Apocalyp. 14. 13.
 and from their griefe, for f *God shall wipe away all teares.*

D from

u Psal. 128. 2.

* Auguſtin in
 Psal. 127.

y 1. Cor. 10. 13.

z Musculina in
 loc.

a Esay 61. 1.

b Pet. de palud.

c Luther loc.
 com. tit. de furijs
 male conscien.

d Rom. 5. 3.

e Bonauem.
 diet. salut.
 cap. 49.

f Apocalyp. 21. 4.

from their eyes, and there shall be no more dying or crying: and from their feare, Iob. 11. 19. *When thou takest thy rest none shall affright thee*: come then vnto me all ye that labour and are laden, and ye shall find rest here begun, hereafter accomplished fully: *ye shall finde*, not by your owne industry: but through my grace, first *I will ease you*, then *ye shall finde rest vnto your soules*: vnto I giue you meanes to seeke; ye can not find; if you will haue it, I pray come to me for it.

^b Musculus.

^b Theophylact.
Euthym.

ⁱ Confess. lib. 8.
cap. 6.
^k See resolu'd
gentleman. pag.
14.

ⁱ Guenara. epist.

^m Augustin.
Hieron. Jansen.
Musculus. Maldonat. &c.
ⁿ Dr. Fulcrin
loc.
^o Guenara. epist.

For my yoke is easie and my burthen light ^b Some construe this of Christs humility, because meek and lowly persons haue more rest and ease then the proud and ambitious, euer labouring for higher place; *per quot pericula. peruenitur ad grandis periculum?* as ⁱ Augustine sweetly. The Courtier is in deed restie, yet restless: ^k if he turne gallant, he shall be condemned as vaine: if otherwise, disgraced with the titles of basenes: if he follow his studies, he shall be thought dangerous: if not, argued of ignorance: if he haue traueiled, his seruice will be questioned: if not, he shall be reputed vncapable of employment. So miserable is his estate, that his imperfections are hated, his vertues suspected, and either of them both alike able to barre him from preferment. ^l He must euer study not so much to haue friends, as to beware of his enemies: in a word, there is lesse trauel in seruing of God, then the King: for the King hath only some few houres of audience, whereas God saith, *at what time soeuer a sinner doth repent of his sinne from the bottom of his heart, I will put all his wickednes out of my remembrance.*

But ^m most interpreters vnderstand this of Christs Gospell and doctrine, ⁿ for his burthen is light vnto such as hee refreslieth and easeth from the burthen of sinne; his commandements are not heauie to them whose faith ouercommeth the world, 1. Iohn 5. 3. A ^o yoke when it is greene is heauie, but when it is somewhat worne, easie. Now Christ himselfe did first weare this

this yoke, that it might be seasoned and made *light* for vs. If he commanded other to fast, himselfe fasted: if he commanded other to pray, himselfe prayed: if he commanded other to forgiue, himselfe pardoned: if he commanded other to die, himselfe also died, &c. And therefore saith he, *learne of me*. ¶ For this yoke will appeare to be sweet, if once you bee well acquainted with it as I am. It is *my* yoke, not yours. I put my shoulder vnto the burthen and beare more then you, *factus est princeps super humerum eius*, Esa. 9.6. Christ doth as *Paul* saith, *who is weake, and I am not weake? who is offended, and I burne not?* I beare the yoke when yee suffer, Act. 9.4. *Saul, Saul, why persecutest thou me?* To this purpose *Paulinus* excellently, *Christus & patiens & triumphans in sanctis suis: in Abel, occisus à fratre: in Noe, irrisus à filio: in Abraham peregrinatus, In Isaac oblatu, in Ioseph venditus, in Moyse fugatus, in Prophetis lapidatus, in Apostolis terra marique iactatus*. When as then ye labour and are laden heauily, learne of me, yea leane on me: Psalm. 55. 23. *Cast thy burden vpon the Lord, and he shall nourish thee*, Come to me and I will ease you. So S. *Augustine* doth expound this clause, Christs burthen in it selfe (saith he) is exceeding troublefome, for *all that will liue godly in Christ Iesus shall suffer persecution*: but his spirit *helpeth* our infirmities, and sweetneth affliction for vs; hee maketh vs willing, and so by consequent able to beare his burthen, and vndergoe his yoke. For *ubi amor est, non est labor sed sapor*, vnto the willing all things are welcome. The way to heauen is *angusta paucis eligentibus, facilis tamen omnibus diligentibus*. O come then vnto Christ, and take vp his yoke. *Feare* it not as being a yoke, but beare it as being *ease*. Respect not the present paine, but expect the future pleasure. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glory, 2. Cor. 4. 17.

It is very remarkable that Christ saith in the *b* singular

P Caluin.

q Didac. Yanguas con. 2. de S. Matib. 2. Cor. 11. 29.

r Epist. lib. 4. epist. 1.

t De verbis dom. secund. Mat. ser. 9. 2. Tim. 3. 12. x Rom. 8. 26.

y Bernard. ser. 85. in Cant. z August. ubi supra.

a Ambros. de Elia cap. 22.

b Guevara epist.

^c 1. Iob. 3. 23.

^d Rom. 10. 9.
Si credis lu-
sus es. Luther.

^e Euthym.

^f Marlorat.

lar yoke. for hee doth not command vs to plough with many yokes. The diuell enticeth vs to many vices which are contrary, the world hath many troubles which are contrary, the flesh also many desires which are contrary: but God hath vpon the point but one commandement, namely, that ^c we beleue in his Sonne Iesus Christ, and expresse this faith in louing one another. All that Christ on our part requireth is, that wee come to him, and learne of him. ^d If thou shalt acknowledge with thy mouth the Lord Iesus, and shalt beleue in thine heart that God hath raised him vp from the dead, thou shalt be saved. The Gospell is called a burthen and a yoke, ^e lest we presume: yet *light and easie*, lest wee despaire. ^f By this one sentence two sorts of men are confuted especially: the carnall Gospellers on the right hand, who because iustification is by faith onely, hold themselues free from all burthens; and the superstitious Monkes and merit-mongers on the left hand, loading the consciences of men with too many burthens. O sweet Iesu, so guide me with thy holy spirit, that I may walke betwene these two rocks in thy mid way. Thou (*to whom all things are giuen*) giue me thy grace, that I may *come to thee, learn of thee, rest in thee*. That I may so beare thy crosse on earth, as that I may weare thy crowne in heauen, Amen.

The

The Epistle, E S A Y 7.10

God spake once againe to *Abaz*, saying, require a token of the Lord thy God, &c.

IN this Scripture two things are more chieflie considerable; namely,

the {	{ goodnesse of God	particularly toward <i>Abaz</i> King of Iuda, God spake againe to <i>Abaz</i> , saying, aske a signe, &c.
		generally toward all the house of <i>Dauid</i> , euen the whole Church, a <i>Virgin</i> shall conceive, &c.
	{ wickednesse of <i>Abaz</i>	Open & vnthankfulnesse and insolent impiety, Then said <i>Abaz</i> , I will aske none.
		Secret ^k hypocritie, couering his contempt and Atheisme with a cloake of deuotion and duty, neither will I tempt the Lord.

^g Caluin. in loc.
^h Hieron. in loc.
ⁱ Hyperius.
^j Vatablus.
^k Musculus.
Hen. Molternus.

God spake againe to *Abaz*] In the daies of *Abaz* the sonne of *Iotham*, the sonne of *Vzziah* King of Iudah (as wee read in the beginning of this present chapter) *Rezin* the King of Aram, and *Pekath* the sonne of *Remaliah* King of Israel came vp and fought against Hierusalem. Now God (as being a¹ present helpe in troubl'e) sent his Prophet *Esay* to comfort King *Abaz* in this extremitie, saying, vers. 4. Feare not, neither be faint hearted for the two tailes of those smo¹ing firebrands, for the furious wrath of *Rezin*, and of *Remaliahs* sonne. For albeit they determine to depose thee, and to dispose of thy Kingdome, purposing to set vp in thy throne the sonne of *Tabeal*, vers 6 : Yet thus saith the Lord God, their counsell shall not stand, neither shall it bee : for the head of *Aram* is *Damascus* : and the head of *Damascus*

¹ Psal. 46. 1.

m Caluin.

is Rezin, and within threescore and five yeeres Ephraim shall be broken from being a people. ^m As if he should say, these two kingdomes shall haue their limits, and their two Kings must be content with their owne greatnesse, they both aspire to the Crown, but I haue set them their bounds which they shall not passe. Beleeue my words and it shall goe well with you; but if ye will not beleene, surely ye shall not bee established, vers. 9. And therefore that Abaz and his people might giue credit to this promise, the Lord (saith our text) spake once more to Abaz.

ⁿ Kilys in epist.
annu. idem
Mufolus in loc.
^o 2. King. 16. &
2. Chron. 28.

p Ezr. 33. 11.

q Psal. 125. 4.

r 2. Pet. 3. 9.

s Act. 3. 21.

t 1. King. 21. 25.

u Ephes. 4. 19.

x Rom. 2. 3.

ⁿ Where note Gods long suffering and patience toward an Idolatrous and a wicked King, who did not uprightly in the sight of the Lord his God, like David his father: but made his sonne goe thorow the fire after the abominations of the Heathen, whom the Lord had cast out before the children of Israel, and offered, and burnt incense in the high places, and on the hilles, and vnder euery greene tree. The Lord desired not the death of a sinner, but that he may turne from his euill waies and liue, speaking to him as heere to Abaz, againe and againe; Turne you, turne you, for why will ye die O yee house of Israel? He doth inuite to mercie, not onely such as are godly men, according to the prayer of ^q David, Do well O Lord vnto those that be good and true of heart. But he maketh his Sunne to rise on the euill, and sendeth his raine on the iust and on the vniust, Matth. 5. 45. Hee is not slacke saith ^r Peter in comming to iudgement (as some men count slacknesse) but is patient toward vs, and would haue no man to perish, but would all men to come to repentance. Wherefore thou, whosoever thou bee which art in the ^s gall of bitternesse, ^t selling thy selfe to worke wickednesse, nay ^u giuing thy selfe to wantonnesse to commit all vncleaneesse, euen with greedinesse. ^x How dost thou thinke thou shalt escape the iudgement of God? or despise thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that

The Annunciation of the Virgin Mary.

that the goodnesse of God leade thee to repentance? The Lord spake to *Ahaz* againe, yet not onely for his sake, nor for the wicked alone: y but rather to prouide for the weake which had some seeds of Godlinesse. For albeit they did offend the Lord very much in their distrust and Idolatrie: yet God as being the father of ²mercies, in wrath remembers mercy. Habac. 3. 2. *Compassion and forgiveness is in the Lord our God, albeit wee haue rebelled against him.* Dan. 9. 9.

Require a token of the Lord thy God] ² As if *Esay* should haue said, I perceiue you giue credit to my report, entertaining my speech as the words of a meere man, and not as the word of God. Wherefore to demonstrate that I come not in mine owne name, but from the Lord of Hosts, *Aske a signe*, ^b not of Idols, or of strange gods vnable to helpe thee: but of *thy God* *Aske* a signe not of me, but of *the Lord* ^c which onely doth wondrous things. Aske of him, *Ahaz*, and thou shalt vnderstand that it is the Lord who speakes vnto thee. God for the confirmation of our faith ^d addeth vnto his promises as proppes of our infirmitie, signes and tokens, which ^e *Augustine* calles aptly *visible words*. And these signes are of two sorts, *extraordinarie*, whereof the Prophet in our present text, and that which was giuen to *Hezekiah* in the 38. chapter of this prophesie, vers. 7. *Ordinarie*, in daily vse, as Baptisme and the Lords Supper, the which are signes and seales of Gods holy covenant with vs. And wee must so ioyne faith vnto the word, that wee despise not the Sacraments which Almighty God offereth as helps for the strengthening of our faith. ^e It is a true saying that *Iesus Christ came into the world to save sinners*. And this saying ought by all meanes to bee receiued, and one chiefe meane is the ministracion of the Sacraments: and therefore the frantick spirits in our time who make no reckoning of Baptisme, nor of the blessed Eucharist, but esteeme them *abces* onely for little children, are worthily censured by

^y *Caluin.*

² *2. Cor. 1. 3.*

² *Musculus.*

^b *Hierome.*

^c *Psal. 72. 18.*

^d *Mohrens.*

Caluin.

^e *Tract. 80. in Ioan.*

^e *1. Tim. 1. 15.*

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^e *Isab.*

^s *Musculus.*

^b *Matthias.*

^h *Hieron.
Caluin.*

^k *Kilius.*

^l *Ier. 32. 17.*

^m *Psal. 91. 1.*

ⁿ *Hieron.
o Hypervius.
p 2. King 16.*

^q *Musculus.
Caluin.
Mollerus.*

reuerend^f *Caluin* to separate those things which God hath ioyned together.

Whether it be toward the depth beneath, or toward the height above | The Prophet prescribes not what token *Abaz* should aske, & lest happily the truth of the miracle might be suspected; but hee leaueth it to the Kings owne free choice, whether hee will haue it *toward the depth or height*, ^h that is in earth or heauen. Or it may be the word *depth* is of some deeper signification; ⁱ as if *Esay* should say, God will openly shew thee that his dominion is farre aboue all the world; yea that it reacheth euen from the heauen of heauens, to the very depth of depthes, inso much as hee can at his good pleasure fetch Angels out of heauen, and also raise the very dead out of their graues. ^k Here then obserue Gods omnipotencie, *who can doe what soeuer hee will in heauen, and in earth, and in the sea, and in all deepe places*, *Psal. 135. 6.* ^l *O God the great and mighty, great in Counsell, and mighty in worke. Behold thou hast made the heauen, and the earth, by thy great power and stretched out arme, and there is nothing hard vnto thee.* This doctrine is comfortable to the godly, who ^m dwell vnder the defence of the most high, and abide vnder the shadow of his wings, hauing his spirit for their guide, and his Angels for their guard. But it is very terrible to the wicked, in that all the creatures in heauen, in earth, and vnder earth attend the Lord of Hosts, euermore readie to fight against such as fight against him.

I will require none | This argueth his ⁿ pride, rather then humblenesse. Or as ^o other, his trust in the strength of the King of *p* *Ashur*, rather then his affiance in the King of Kings. And yet hee colours his soule contempt ^q hypocritically with a faire pretence, saying, *I will not tempt the Lord*, alluding doubtlesse to the text, *Deut. 6. 16. ye shall not tempt the Lord your God.* He forgate the words in the same chapter a little before; *ye shall not make after other gods, &c.* and only wrested that clause which

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which he thought would fit his turne, wrest I say, for to require a signe when God inuitheth and inioyneth vs, is not to reimp^t the Lord; but to trust and obey, which is better then sacrifice. *Gedeon* is commended for asking signes of the Lord, *Iudges* 6. the Pharisees on the contrary condemned euen by^t Christ himselfe, *The wicked generation and adulterous seeketh a signe*: now the reason hercof is exceeding plaine, their actions differed in their^t endes; for whereas *Gedeon* asketh a signe to be confirmed in Gods promise; the Pharisees required miracles of Christ out of curiositie to betray, rather then to be taught of him: in this acceptable time of grace we need not aske for new miracles, it is sufficient to beleue those which are recorded in holy Bible. The blessed Sacraments are Gods ordinary signes appointed in his word for the strengthening of our faith; hee that refuseth them as a superfluous helpe commits the sinne of *Abaz*, he that vseth them according to Christs ordinance, spirituallie receiues Christ himselfe, as^u *Durandus* pithily, *verbum audimus, motum sentimus, modum nescimus, praesentiam credimus*.

Heare ye now O house of Dauid For as much as it was an intollerable wickednes to shut the gates against the might and mercies of God vnder colour of honesty and modesty; the Prophet is iustly displeased, and sharply rebukes these painted * sepulchres; and saith, *heare ye now O house of Dauid, &c.* for albeit it was an honour for them to be held the race of *Dauid* (if they had walked in the steps of *Dauid*) yet notwithstanding he now calls them *house of Dauid* rather by way of reproach then otherwise. And in very deed the contempt and vnthankfulness in refusing a signe was so much the more hainous, because this fauour was reiected by that house, out of which the saluation of the whole world should come. Note then here the Prophets order and exquisite method in teaching: first he begins with doctrine, *take heed, be still, and feare not, &c.* then he proceeds to the confirmation

^t 1. Sam. 15. 22.

^t Mat. 16. 4.

^t *Mollerus.*
Musculus.

^u *Apud Elien.*
respon. ad apo-
log. Bellarmine
pag. 11.

^x Mat. 23. 27.

^y *Cabwin.*

confirmation of his doctrine, require a token of the Lord thy God, &c. Lastly, when he saw that both his offered sayings and signes vnto King *Abaz* were fruitlesse, hee comes to reproofe, grievously chiding this obstinate man; and not him alone, but also all the royall house defiled with this impietie: we must in our ministry take the like course: first beginning with doctrine, then proceeding to confirmation, and when these two faile, we must (as our Prophet speakes ² elsewhere) *lift our voice like a trumpet, seewing Gods people their transgressions, and to the house of Iacob their sinnes*, after proote wee must (as *Esay* here) come to reproofe: *auditorum lachryma laudes tua sint*, as ² *Hierome* doth aduise *Nepotian*, for saith he, *melius est ex duobus imperfectis rusticitatem sanctam habere, quam eloquentiam peccatricem*, and ^b *Martin Luther* that sonne of thunder was wont to say, *cortex meus esse potest durior, sed nucleus mollis & dulcis est*.

Is it not enough for you that ye be grievous vnto men, but ye must grieue my God also? ^c He doth vse comparisons between God and men, not as if the Prophets could in deed be separated from God, for they be nothing else but his instruments, hauing one common cause with him as long as they discharge their duties, according to that of Christ, *Luke 10. 16. He that heareth you, heareth me: and he that despiseth you despiseth me*: the Prophet then shapeth his speech according to the wicked opinion of *Abaz*, and his followers, imagining that they had to doe with men only, as if hee should say, though I am a mortall man as you conceiue, yet in reiecting the signe which is offered vnto you, ye greiue God himselfe, for asmuch as the Lord speakes in mee: thus saith ^d *Luther* is our comfort and credite, that in deuering Gods errand, *our tongue is Gods tongue, and our voice is Gods voice*, ^e hee therefore that despiseth our preaching, despiseth not men; but God; as the Lord said to ^f *Samuel*, *they haue not reiected mee, but they haue reiected*

² *Esay* 58. 1.

² *Epist. ad Nepot.*
Tom. 1 fol. 14.

^b *Loc. com. tit.*
de offic. minist.
in taxon. vii. 5.

^c *Caluin.*

^d *Pbi sup. tit.*
de minist. verb.

^e *1. Thessal. 4. 8.*

^f *1. Sam. 8. 7.*

reioiced mee, that I should not raigne ouer them: and this ought to moue the Prophets and preachers of the word, that a wrong done to them in execring their holy function is an iniury done to God himselte, and they must grieue not so much in respect of their owne dishonour, as for that God is grieved, according to that of ^h David, mine eyes gush out with water, because men keepe not thy Law: it is well obserued, that whereas Esay said before whilest Abaz rebellion and ingratitude was hidden, aske a signe of the Lord thy God: he now takes this honour to himselte, saying my God, not thy God, insinuating that God is on his side: and not with these wicked hypocrites; and so testifies with what a confidence and conscience hee promised deliuerance to the King, as if he should haue said, I came not of my selfe but I was sent of the Lord, and haue told thee nothing but out of the mouth of my God, all preachers of the word should haue the same boldnes, not in appearance only: but effectually rooted in their hearts: as ⁱ Luther excellently, *Summa summarum hac est inestimabilis gloria conscientia nostra contra omnem contemptum in mundo, quod Christus nos predicatorum plane deos creat, dicendo qui vos recipit, me patremq; meum recipit.*

Therefore the Lord shall giue you a signe, behold a virgin] All orthodoxal interpretours as wel ancient as moderne construe this of Christs admirable natiuity, herein being taught by the spirit of truth, in the 1. Chapter of Saint Matthews Gospell at the 22. verse, all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, behold a virgine shall conceive, &c. I know the Iewes haue many cauils against this exposition, he that desires to know them, as also the Christians answere to them; at his opportune leisure may read the Commentaries of Hierom and Caluin vpon this text, of Aretius, Marlorat, Maldonat, in Mat. 1. 22. Per. Galatinus de arcanis car. verit lib. 3. cap. 18. & lib. 7. cap. 15. Suarez in 3. Thoma dispnt. 5. sect. 2.

^h Masculus.

^h Psal 119. 136.

ⁱ Vbi supra.

That

That which here troubleth interpreters most, is how this token is a confirmation of Gods promise to King *Abaz*: examine the circumstances of the place say the Iewes, Hierusalem is besieged, and the Prophet is to giue them a signe of their deliuerance; to what end then is the Messias of the world promised now, who should be borne five hundred yeares after? answere is made by some that the coherence may be thus, *O Abaz*, thou art exceedingly deceiued in thinking that God is not able to deliuer thee from the furious wrath of *Rexin*, and of *Remaliahs* sonne; for hee will in time to come shew greater arguments of his power vnto thy succeeding posterity, for behold a virgine shall conceiue and beare a sonne, who shall deliuer his people from more dangerous enemies then the two tiales of these smoaking firebrands; he will in the fulnes of time send a Saviour to deliuer vs¹ from all that hate vs, euen our spirituall enemies, as sinne, death and the deuill: he shall be called *Emmanuel*, which is by interpretation *God with vs*, not God against vs, but with vs and for vs, as *Musculus* vpon the words of Saint *Matthew*, *non sine nobis, non contra nos, sed nobiscum & pro nobis*.

Other obserue that it is the custome of the Prophets in confirming the particular promises of God, euermore to lay this foundation that he will send his sonne the redeemer. By this generall prop the Lord euery where ratifies that which he specially promiseth vnto his children, according to that of *Paul*, in *Christ* all the promises of God are yea and amen: that is, *p* categoricall and true, *q* complete and implete, and assuredly whosoeuer expects help and succour from God, must also be perswaded of his fatherly loue: but how should hee be fauourable without *Christ*, in whom he hath adopted vs his sonnes, and *heires* before the foundation of the world? so louing vs that hee hath giuen his only begotten sonne to dwell among vs, and to be *God with vs*, and when his houre was come to dye for our sinnes, and

^k *Uatinius in loc.*

¹ *Luke* 1.71.

^m *Mat.* 1.23.

ⁿ *Mollerus. Calvin.*

^o *2. Cor.* 1.20.

^p *Aretius.*

^q *Lombard.*

Anselm. Caietan.

^r *Ephes.* 1.4.

^s *Rom.* 8.17.

^t *Iohn* 1.14.

^u *Rom.* 4.25.

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and to rise againe for our iustification: so that vpon these premises we need not at any time doubt of Gods holy promises, but infallibly conclude with the blessed Apostle Rom. 8. 32. *If God spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?*

* Other hold this signe most agreeable to the present occasion of *Iudahs* promised deliuerance, because the Patriarke *7* *Iacob* had prophesied, that *the scepter should not depart from Iuda, nor a law giuer from betweene his feet untill Shilo come*: as if *Esay* should thus argue with *Abaz*, the Messias of the world is to bee borne of the tribe of *Iudah*, and of the lineage of *Dauid*, it is impossible therefore that either *Rezin* or *Pekah*, or any other prince whatsoever should rent thy Kingdome from the successours of *Dauid*, untill a virgine conceive and beare a sonne, who shall bee called *Emmanuel*. It is reported Mat. 2. that the wise men enquired after the birth of Christ, in the dukes of *Herod the King*, wherein they shewed themselves to bee wisemen in deed, obseruing their right ² *quando*, because now the scepter had departed from *Iudah*, and was in the hands of *Herod* an alien and a tyrant crept in by the Romane Emperour: this then is a fit and a full signe to confirme Gods promise touching *Iudahs* deliuerance from the furious wrath of *Rezin* and of *Remaliahs* sonne. For there be two kindes of signes, *unum prognosticum, alterum remoratorium*, as ^a *Petrus Galatinus* in his examination of this text aptly distinguisheth: one which is a prognostication of an euent to come, so ^b *Gedeons* fleece was a signe to him of a future victory, another which is a memoriall of a thing past, so the Lord said vnto *Moses* Exod. 3. 12. *this shall be a token vnto thee, that I haue sent thee, after thou hast brought the people out of Egypt, yett shall serue God vpon this mountaine*: now the signe mentioned here was a rememoratiue, not a prognosticke. *Abaz* saw not this token, but his posterity might say with ^c *Dauid*, as wee haue

* Hyperius in loc.

⁷ Gen. 49. 10.

² I. eo ser. 3. de epiphan. Theophylact. Euthym. Anselm. in Mat. 2.

^a De arcanis cat. verit. lib. 7. cap. 15.

^b Iudges 6. 37.

^c Psalm. 48. 7.

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* *Irenaus. lib. 3. cap. 27. Ambr. in Psal. 118. ser. 8. Epiphani. heres. 30. Bassi. in loc. idem Theodoret. & Eusebius apud vegam. Dam. 11. post Pentecost.*

* *Erasmus. Maldonat. in Mat. 1. 23. Haalma. in pug. 81. &.*

† *Epiphani. heres. 78.*

§ *See Creed. art. borne of the Virgin. in Aretius in Luc. 1. 27.*

† *Psal. 132. 11.*

* *Augustin. in Psalm. 131. & Irenaus. lib. 3. cap. 27.*

haue heard, so haue wee seene in the city of the Lord of Hosts, in the city of our God: God upholdeth it for ever. And heere the fathers observe that Christs admirable natiuity was a signe both in the depth beneath, and in the height above. For in being a man, eating butter and honie, nourished after the same manner that other children are, he was a signe on earth: and in being Emmanuel, conceived of a Virgin without the seed of man, hee was a signe from heauen. Thus as you see this token is accommodum, aptly fitted to the present occasion of the Prophet, I proceed now to shew that it is also commodum, as profitable for vs as it is pertinent for Hierusalem.

A Virgin shall conceive] That is, e the Virgin, or that Virgin, for the Hebrew particle *n* added in the text originall, and the Greeke article *i* prefixed by the Septuagint interpreters are both emphaticall, and import so much as *that excellent Virgin*. So the fathers vseth to speake, † *Quis unquam, aut quo seculo ausus est proferre nomen S. Mariae, & interrogatus non statim intulit virginis vocem?* In what age did any man name the blessed Mary without adding her surname *Virgin*. Nay the blessed Apostles in their Creed haue taught vs so to beleeue, borne of the *Virginie Marie*. For she was a perpetuall Virgine: † *ante partum in partu. post partum*. All which is concluded, at the least included in our present text. A Virgin before she conceived, and when she conceived her sonne our Sauour, as we defend against vnableeuing *Iewes and Gentiles*; and against misbeleeuing heretickes also; namely, the *Cerinthians, Ebionites, Carpocratians*, holding that Christ was the naturall sonne of Ioseph, & *verus & merus homo*, contrary to the words of our Prophet here, *behold a Virgin shall conceive*. † The Lord hath made a faithfull oath vnto *David*, and he shal not shrinke from it, *Of the fruit of thy belly shall I set vpon thy seat*. Where the † *Doctores* note, that he saith according to the Hebrew, *de fructu ventris*, and not de fructu

fructu femoris, aurum, because the promised seed is the seed of the woman, Gen. 3. 15. made of a woman, Gal. 4. 4. hauing the materials of his body from Mary, but his *formale principium*, of the holy Ghost agent in his admirable conception, as it is in the Gospell allotted for this day, *The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee*. See Gospell on the Sunday after Christmas.

2. We say that Mary was a Virgin in her childbirth, against Iovinian, and Durandus; according to the tenor of our text, *A Virgin shall conceive and beare a sonne*. The which is not to be construed, in *1 sensu diuiso*, sed in *sensu composito*: to wit, a Virgin shall conceive, and continuing a Virgin shall bring forth her child, in *granida sed non granata*. So runnes our Creed, *borne of the Virgin*. For otherwise what wonder had it beene that one who sometime was a Virgin, should afterward knowing a man, haue a sonne. Consule S. Irena. lib. 3. cap. 18. 21. 24. Epiphan. hares. 30. Circa finem. n Grego. Nyssen. orat. de sanct. Christi natiuitat. Basil. & Hieron. in loc.

*Partus & integritas discordes tempore longo.
virginis in gremio fœdera pacis habent.*

3. Mary was a Virgin after the birth of Christ, as the Church hath euer taught against *Hæzuidians*, and *Antidicomarianites*. And some probable reason hereof also may be gathered out of this Scripture, *thou shalt call his name, &c.* that is (as our Communion booke) *thou his mother*. Or as our new translation hath it, *A Virgin shall conceive and beare a son, and shall call his name, &c.* For (as Calvin notes) the verbe is of the feminine gender among the Hebrewes, which occasioned happily the translators of Geneva to reade, *she shall call his name*. Now the naming of children is an office properly belonging to fathers, and not to mothers. In that therefore this charge was wholly referred and transferred to Mary: wee may note that Christ was so conceived of his

1 Suarez in 3. Thom. disp. 5. sect. 2. idem Ardens in euangel. annunti. m Bernard. bom. 3. super missus est angelus. n Neque virginitas partum prohibuit, neque partus virginitatem soluit.

o Hieron. aduers. heluid. & August. hares. 84. p Epiphan. hares. 78. q Ita Augustinus, tu mater. r In loc.

his mother, as that hee had no father on earth; as also that *Ioseph* affianced to *Mary*, was rather an helpe then an absolute head, a wedded, but not a bedded husband. I say not a bedded husband after the birth of Christ, as *Hierome* notable proues in a tract of this argument, against *Helmidius*. And for the strengthening of this reuerent opinion, I finde a tradition entertained by the most ancient Doctors, ¹ *Origine*, ² *Basile*, ³ *Theophylact*, and ⁴ other, that whereas the married women had one seuerall in the Temple for their deuotions, and the Virgins another: *Mary* not onely before, but after the birth of her sonne also did vsually troupe with the maidens, and not with the married, *living and dying a Virgin*. This Epistle then is all one with the Gospell, *Esay* and *Gabriel* are messengers of the same errand; for that which *Esay* speakes of *Mary*, *Gabriel* speakes vnto *Mary*; *Thou shalt conceive in thy wombe, and beare a sonne, and shall call his name Iesus*. And they both are so fit for the present feast, that he who runs and reades, may see the reason why the Church allotted them for this day.

¹ *Tyact. 26. in Mat.*

² *Thom. de human. Christi generat.*

³ *In Mat. 23.*

⁴ *Greg. Nyss. de sancta Christi nativitat.*

⁵ *Perkins reform. cat. tit. tradit.*

The Gospell. Lvk. 1.26.

And in the sixth moneth, the Angel Gabriel was sent from God, vnto a City of Galilee, named Nazareth, to a Virgin, &c.

A Almighty God in the twelfth chapter of Exodus, enioyned his people to eate the pascall lambes head and feet and purtenance. Christ is our Pascall lamb, 1. Cor. 5.7. Wherefore wee must as *Mary* did, anoint Christs ¹ head & ² feet, that is, meditate on his birth and death, on his ingresse into the world, and egress out of the world. This scripture principally speakes of his birth, and of the purtenance thereof, an euangelicall and angelicall

¹ *Mat. 26.7.*

² *Joh. 12.3.*

angelicall annunciation of his admirable conception.

When, *In the sixth moneth.*
Where, *In a City of Galilee, named Nazareth.*

In which obserue these 4. circumstances especially.

Who, { saluting, *Gabriel an Angel sent from God.*
saluted, *A Virgin espoused,*
&c.

What, *Haile full of grace, &c.*

In the sixth moneth] That is (as *Gabriel* expounds himselfe, *vers. 36.*) in the sixth moneth, ^b from the conception of *Elizabeth*. And it is an ^c argument to persuade *Mary* that shee may haue a sonne, for that her cousin *Elizabeth* had conceiued a child in her old age, by her old husband, *Iohn* the Baptist ^d (as it is thought) was conceiued about the latter end of September, and Christ according to the Churches account, about the latter end of March. In the very same moneth (as ^e some coniecture) the world was created, and so the second *Adam* was conceiued, about the time the first *Adam* was deceiued. For ^f as in *Adam* all die: euen so in Christ shall all bee made aliue. The ^g Poet saith of the spring which alwaies beginneth in this moneth,

*Omnia tunc florent, tunc est nona temporis aetas,
& noua de granido palmite gemma tumet.*

And so Christ incarnate making a ^h new heauen and a new earrh, *ecce ego facio noua*, Behold saith the Lord, I make new things, *Esay 43. 19.* See *Tho. Caten. & m. Moller in loc. Ludolph. de vita Christi part. 1. cap. 5. Giron. ser. 1. Rawlin. ser. 3. Ferns ser. 5. in annun.*

The Iewes for religious vses, and festiuall times counted Nisan the first moneth, (^k which for the most part answereth our March) and so forward; but for ciuill they counted the seuenth the first. It is worth obseruing therefore that the Annunciation vnto *Zacharie* was in the beginning of the Ciuill, and this Annunciation vnto *Mary* in the beginning of the religious or

E

eccle-

^b Theophylact. Euthym. in loc.

^c Luther. Melanct. post. in loc.

^d Arctins.

^e Vide Io. Thom. friegium lib. de cosmopeia.
^f 1. Cor. 15. 22.
^g Ouid lib. 1. fasti.

^h Esa. 65. 17.

ⁱ Tremellius in Exod. 12.
^k Patablus in Exod. 12.

ecclesiasticall yeere. Teaching vs hereby that our whole life is onely ciuill, and not truly religious, vntill Christ be conceived and ¹ formed in vs, vntill hee ^m dwells in our heart who ⁿ reneweth a right spirit within vs.

The Angel Gabriel was sent from God. Gabriel in Hebrew signifies the power of God, a fit ambassadour for such an errand, because the conception of Christ, and through it the redemption of the world is called expressly *the strength of Gods arme*, Luk. 1. 51. ° Euery Preacher of the Gospell ought to follow this example, for his commission, he must bee *sent from God*: and in execution of it, hee must bee *Gabriel*: that is, a man of good courage, powerfull in doctrine and exhortation. An *Angel* was sent about this businesse, and not a man for sundry reasons, especially three.

1. P That our humane nature might bee repaired after the manner it was ruinated, as a serpent was sent by the diuell vnto *Eua* to worke our woe: so *Gabriel* an Angel was sent from God vnto *Mary*, to bring glad tidings of our weale. ¶ *Ad Euam angelus malus accessit vt per eam homo separaretur à Deo, ad Mariam angelus bonus venit vt in ea Deus vniretur homini.*

2. An Angell sent vnto a Virgin, because Virgins are as Angels, according to that of ^s Isidore. *Celibatus quasi cælo beatus*. And ° Christ also saith, *in the resurrection when there shall be no more marrying, that we shall be then as the Angels of God in heauen.*

3. To ⁿ shew that Angels are ministring spirits sent forth to minister for their sakes who shall bee heires of saluation, Heb. 1. 14: and therefore seeing we haue such a guard attending vs on euery side, we ^x should do whatsoever we doe, in a reuerent and seemely fashion, alway remembering that wee are made *a spectacle to men and Angels*, 1. Cor. 4. 9.

Vnto a city of Galilee, named Nazaret] The Iewes held this country and city so ^y contemptible, that the ^z Pharisies said of the one, *out of Galilee ariseth no Prophet.*

¹ Gal. 4. 19.

^m Ephel. 3. 17.

ⁿ Psal. 51. 10.

° Luther post. in loc.

P Thom. part. 3. quæst. 3. art. 2.

¶ Fulgentius de dup. nat. Christi.

^s Hieron. apud Thom. ubi sup.

[°] Origin. lib. 10.

[°] Mat. 22. 30.

ⁿ Giron. con. 1. in annun.

^x Perkins expos. Creed. tit. creation of Angels.

^y Aretius.

^z Job. 7. 52.

phet. And ^a Nathaniel of the other, Can there any good thing come out of Nazaret? Heere then obserue that euen Pharisies and learned men may be deceiued, as also that God is not tied vnto any place, but his spirit ^b bloweth where it listeth. And therefore we may not iudge of men either by their countrie or county; Ioseph and Mary liued in Nazaret a city of Galilee: good people though they dwell in bad parishes and places, are the same. Mystically Nazaret is by interpretation a flower; it was fit therefore that he (which is the ^d lile of the valies, and the rose of the field) should be conceived in flore. i. in Nazaret: de flore, i. de beata virgine: cum floribus, i. tempore florum, in the spring or flower time. Galilee was the marches of the Jewes, abutting and adioyning neere to the countrie of the Gentiles, and so ^e Christs conception in Galilee doth insinuate, that in him all the nations of the world shall bee blessed, Gen. 22. 18. And that hee should breake downe the stop of the partition wall, and so make the lewes and the Gentiles both one, Ephes. 2. 14: or Galilee signifieth an end or confine; so Christ a Galilean is the end of the law, Rom. 10. 4. See this and many moe like this, apud pont. in fest. annun.

To a Virgin espoused to a man whose name was Ioseph | Mary though a Virgin was affianced to Ioseph of the house of David for sundry causes: 1. lest her selfe should be iudged an adulteresse, and so stoned to death according to Moses law.

2. Lest her sonne should be reputed a bastard, and so consequently not admitted for the Messias. He who came into the world not to ^b destroy the law, but to fulfill all righteousnesse, Marth. 3. 15: would not himselfe be borne vnlawfully.

3. That Christ heereby might honour both estates, of maidenhead, and marriage; of maidenhead, in that shee was a Virgin; of marriage, because she was espoused.

^a Job. 1. 46.

^b Iob. 3. 8.

^c Ludolphus de vita Christi, part.

1 cap. 5. & Beauxamis har. fol. 22.

^d Cant. 2. 1.

^e Bonavent. Beauxamis.

^f Hieron. aduerf. Heluid. & Aret. in loc.

^g Ambros. lib. 2. in Luc. cap. 1.

^h Mat. 5. 17.

ⁱ Basil. hom. de human Christi generat.

^k Theophylact.
Euthym.

^l Basil. ubi sup.
^m Bernard.
hom. 2. super
missus est
angelus.

ⁿ Bernard. hom.
1. super missus
est angelus.

^o Hieron. ubi sup.
& Aret. in loc.
p. Num. 36.

^q Bernard. hom.
2. super missus
est angelus.
^r 1. Cor. 2. 7.

^s 1. Tim. 5. 13.

4. That *Ioseph* might be to her selfe and her sonne a ^k curator and a guardian in the time of trouble; for so we reade in the second chapter of *S. Matthew*, that the Angell of the Lord appeared to *Ioseph* in a dreame, saying, *Arise, and take the babe and his mother, and flee into Egypt, &c. Againe, arise, and take the babe and his mother, and goe into the land of Israel, &c.*

5. That her husband might ^l witness her virginity. ^m *Sicut Thomas dubitando, palpando, constantissimus factus est Dominice confessor resurrectionis: Ita & Ioseph Mariam sibi desponsando, eiusque conversationem in tempore custodie studiosius comprobando, factus est pudicitie fidelissimus testis. Pulchra viriisque rei convenientia & dubitatio Thomae, & desponsatio Mariae. See Bernard ubi in marg. Beauxam. har. Tom. 1. fol. 22. Maldonat. in Mat. 1. Sixt. senen. Bib. lib. 6. annot. 64.*

Of the house of *Dauid* | *S. Luke* sets downe the names of so many places and persons exactly, that wee might attend his relation more diligently. ⁿ *Noluit nos negliger audire, quod tam diligenter studuit enarrare.* Because *Christ* is the promised seed and sonne of *Dauid*, *Mary* was espoused to *Ioseph* of the house of *Dauid*. Hereby shewing her owne pedigree by her husbands genealogie; for the *Iewes* according to ^p Gods law were to take wiues out of their owne tribes. *Dauid* siled a man according to Gods owne heart, *Act. 13. 22.* And so *Ioseph*, a man of *Dauid*s house was a man according to Gods owne hart, to whom he did reueale ^q *secretissimum atque sacratissimum sui cordis arcanum*, a mytterie which ^r none of the Princes of this world vnderstood. And *Mary* being thus affianced to *Ioseph*, she proued a good housewife, being in this respect like the *Snail* which is *domiporta*. She was not of the tribe of *Gad*, a busy gossip gadding about from house to house, prating and speaking things are not comely; but (as almost all interpreters haue noted vpon the words of our text, *ingressus ad eam angelus*) shee was
within,

within, either at her holy deuotion, or at her daily worke.

I come now to the salutation it selfe, *Haile Mary*, &c. the which (as *Luther* said of the *Pater noster*) is made by the Papists a very great Martyr. I purpose therefore to demonst rate these two points especially: First, their foule abuse: secondly, the true vse of *Aue Maria*. The Papists iniurie this angelicall salutation

in } Groce, by misconstruing the whole sentence
ioyntly.

{ Parcell, abusing euery particular word seuerally.

For the first, they patch it vp together by fetching in other stiches out of other places, as *1 blessed is the fruit of thy wombe*, and adding the name, *Maria, Iesus, amen*. And all this that it may be repeated often vpon their beades, as a maine point of holy deuotion, and why so? *2* because forsooth it was vsed by the Greeke Church in their Masse daily, for so they find it recorded in the Liturgies of *S. Iames*, and *Chrysostome*. *3* Our answer is, that those Liturgies are counterfeit, the one being a sufficient confutation of the other. For if the Greeke Church had a Liturgie written by *S. Iames* the blessed Apostle, who would imagine that *Chrysostome* would haue made a new; and if *Chrysostome* had penned a Liturgie, he would not haue made a prayer for Pope *Nicholas*, who liued almost siue hundred yeeres after him; and for the Emperour *Alexius*, who liued seuen hundred yeeres after him. It were very much (as *B. Jewell* objected against *D. Harding*) to say *Chrysostome* prayed for men by name so many hundred yeeres before they were borne.

But to trace the Papists a little neerer euen from step to step, if *Aue Maria* bee a prayer, it must either bee a prayer for *Mary*, or to *Mary*. It cannot be a prayer for *Mary*, whether wee consider the words as vttered by *Gabriel* while shee liued: or as babled by them now shee is dead. If in her life shee was full of grace, and

1 Luk 1. 42.

2 Rbcm. in loc.

*3 Dr. Fulke in
lor. & Morne-
us de sac. Eu-
charist. lib. 1.
cap. 2.*

*4 Arr. priuate
Masse diuis. 5.*

^a Baltharmin. de
amiss. grat. &
stat. pec. lib. 4.
cap. 15. 16. &
Suarez in 3.
Thom. disp. 4.

^a Chemnitius ex-
tra. con. Triden.
art. 3. tit. de
imp. in vocat.
pag. 184.

^b Tit. de venerat.
sanctio sine.

^c Chemnitius
ubi sup. pag. 190

^d Apolog. confess.
August. 1. om. 1.
fol. 102.

² free from all sinne as they teach impiouly ; then assu-
redly she did not need any prayer of man or Angell, as
abounding with all mercy, and abandoning all misery,
much lesse now being a Saint in heauen, and (as they
would haue vs to belecue) a queen of heauen, ouerru-
ling and commanding Christ himselfe to shew mercy
on such as she will haue mercy.

As *Aue maria* could not be a prayer for *Mary*, so it
should not be a prayer to *Mary*, because praying to
Saints hath in Gods holy bible ^a neither precept, nor
promise, nor paterne. Not to dispute this point, *Eckius*
a rancke papist acknowledgeth in his ^b *Enchiridion* that
inuoocation of Saints is not inioyned in the Scriptures
expresly, not in the old Testament, because the Patri-
arkes and the Prophets afore the comming of Christ (as
the Church of Rome beleue) were not in heautn but
in limbo. Not in the new testament, least happily the
Gentiles lately conuerted vnto the faith of one God,
should instantly returne to the worshipping of many
Gods ; as the men of *Lycaonia* would haue sacrificed
vnto *Paul* and *Barnabas*, Acts 14. ^c *Petrus Afoto* like-
wise, and other Romanists of most eminent note for
learning confesse, that praying vnto Saints is not taught
in Gods booke plainly, but insinuated only. So that (as
^d *Melancthon* obserues) the Papists are faine to ride
post vnto the Court for an example. We cannot come to
the Princes presence, but by the mediation of some fa-
uourite : in like sort (say they) we must exhibite our pe-
titions vnto *Peter*, or *Paul*, especially to *Mary*; that
she may commend them vnto Christ her sonne : God
himselfe hath answered this idle conceit for vs, *Osea* 11. 9
I am God, and not man, the holy one in the mids of thee:
and *Esay* 55. 8. *My wayes are not as your wayes, &c.*
Earthly princes out of necessity must employ many me-
diatours and officers about them, as tongues and cares
and eyes vnto them : but the King of heauen is all eye,
and all care, seeing, hearing, vnderstanding all things,
cuen

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euen the very secrets of our hearts afore we speake *your* heavenly father (saith our *e* Sauour) knoweth whereof ye haue need, before ye aske of him. Again *e* if a King appoint a master of Requests, he wil not ordinarily receiue petitions from other: and therefore seeing the King of Kings is pleased to make Christ our only *s* mediator and *h* aduocate, the sole master of the requests in heauen i euer liuing to make intercession for vs; it cannot bee but dishonourable to Gods choice, and Christs office, to substitute any other halfe mediators either of redemption or intercession, as Saint *Ambrose*, com. in Rom. 1. *Misera uiuantur excusatione, dicentes per istos posse ire ad Deum, sicut per comites perueniunt ad regem.* Yea but although *Aue Maria* bee not a supplication, it may be taken as a thanksgiuing, and that is a kind of prayer, according to that of *k Paul*, *I exhort that supplications, prayers, intercessions, and giuing of thanks bee made for all men, &c.* Answer is made that it is not a thanksgiuing, and if it were, yet should it not bee bab led vnto *Mary*, but vttered vnto God, as¹ containing his praise to whom all honour is due, *kingdome, power and glory.* Well, *Aue Maria* notwithstanding all this may be vied as a salutation: our answer is noe, for that a salutation is ciuil, whereas the Papists appoint this to be said as a religious office. 2. Salutations are to persons present, but the vergine is absent, and therefore the Papists may not, may the Papists indeed cannot vse these words in the same sence they were deliuered by *Gabriel* and *Elizabet*; that there should bee ten *Anemaries* to one *Pater noster*, and that 150. *Anemaries* with fiftene *Pater noster*s make a Ladies psalter, and that after the *Pater noster* which Christ himselfe taught vs by his owne mouth, ^m *Aue Maria* is the most excellent prayer, and that inⁿ it we speake with the mother of God as the Queene of heauen and our aduocate; is now known in the world to be such intollerable foppery, that (as *Hierome* said of the *Pelagian* heresies) a repetition of

341
e Mat. 6.8.
f Melanct. &
Chomaitius ubi
sup.

s 1. Tim. 2.5.

h 1. Job. 2.1.

1 Heb. 7.25.

k 1. Tim. 2.1.

1 Luther. post. in
loc.

^m Bell. Armin.
cat. exposit. *Aue*
Maria.

ⁿ Iedeſua. cat.
cap. 7.

^o Epist. ad
Cteseph. aduer.
sus Pelagianos.

it is a sufficient refutation.

I know that reuerend *Foxe* in his Calender of Saints annexed to his Martyrology calls the blessed Virgin *our Lady*, and the Church of England also termeth vsually this present feast *our Ladies day*: but herein we doe not (as the Papists) ascribe to the Virgin *any* diuine honour, making her *our Lady* as God is *our Lord*. It is a ciuill vse not a religious office, for in a holy sentē to speake properly there is but one Lord, and neuer a Ladye, *one Lord, one faith, one baptisme*: or the Virgine is stiled *our Lady*, because she was (as *Elizabeth* calls her) *the mother of our Lord*, Luke 1.43.

Hitherto concerning the wrong done by the Papists in grosse to the *haile Mary*, let vs examine now their inuring of euery word in particular, the first is *χειρ*, which they translate *Aue*, turning vpside downe the letters of *Eua*, the woman who did occasion the worldes woe, was named *Eua*,[†] therefore it was fit that *Mary* who bare Christ, the worlds ioy, should be saluted with *Aue*; being opposite in name so well as in nature; this playing vpon the word is pretie, but not pithie, because *Aue* is latine, whereas *Eua* is Hebrew, and *χειρ*, greeke, so that the Fryars wit hath outrunne the holy spirits wisdom in this exposition and transposition of *Eua* and *Aue*. The Greeke predicant[†] *Illephonso Giron* obserues in the three letters of *Aue* the three persons in holy Trinity. *A, alritudopatrīs*: *V, veritas filij*: *E, eternitas spiritus sancti*.[†] Some Fryers haue profoundly deriued *Aue* of (*A*) priuatiuely taken, and *ue, quasi sine va*, that is without woe: now there is a threefold woe denounced. Apocalips 8.13. *Va, va, va incolis terra*, woe, woe, woe to the inhabitants of the earth, and this woe is for sinne in the world, as *the lust of the flesh, the lust of the eyes, and pride of life*. Woe to the couetous, woe to the luxurious, woe to the proud: all which *Esay* sets downe in his 5. Chapter expressly. *Woe to them that sojne house to bonse, and field to field, till there be no more place for o-*
ther

[†] D^r. Fulk. in
Mat. 1.

[†] Ephes. 4. 5.

[†] Augustin. de
Leonissa. ser. 4.
de Aue Maria.

[†] Con. 2. in festo.
annun. locum
vide & ride.

[†] Dier. Pet.
de palude Au-
gustin. de Leo-
nissa. & alij.

[†] 1. Iohn 2. 16.

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ther in the mids of the land, &c. that is a woe to the co-
uctous: *Woe to them that rise vp early to follow drunken-
nesse, &c.* that is a woe to the luxurious: *woe to them that
are wise in their own eyes, &c.* that is a woe to the proud,
* now the Virgin as being poore, chaste, and humble, was
exempted from all these woes; & therefore worthily sa-
luted by *Gabriel* with an *Aue*: or as y other popish expo-
sitors, inhabitants of the earth haue deserued a woe for
their originall sin, and that is the woe which is in *Lim-
bus*: a woe for their venial sin, and that is the woe which
is in *Purgatory*: a woe for their mortall sinne, and that is
the woe which is in *hell*: but *Mary* the Virgine (say
they) was free from all these kindes of sinne, and so con-
sequently free from all these kindes of woe; the which
assertion is contradictory to the text of holy scripture
concluding all vnder sinne, Rom. 3. 9. Galat. 3. 22. Yea
but say ² *Suarez* and ³ *Bellarmino*, *Mary* was exempted
ex speciali Dei privilegio: let them if they can shew her
parent, and wee will instantly beleue it, otherwise,
Gods word is a lanterne to our feet, and a guide to our
pathes: if either man or Angell preach a new Gospell,
let him be ^b accursed. That *Mary* was a blessed Virgine,
and the mother of the worlds Sauour; we beleue, be-
cause we read so: but that she was *impeccabilis*, concei-
ued without sinne, borne without sinne, liuing without
sinne, dying without sinne, we doe not beleue, because
we do not read it in the Bible, nay we reade the contra-
ry, for *Mary* saith in her hymne, *my spirit reioyceth in
God my Sauour*, &c. If she needed a Sauour, vndoubtedly
she was a sinner, for the whole need not a phisitiā, Mar.
9. 12. and therefore the popish annotation of *Aue* thus
applied vnto the virgin is both vnlearned and vntrue.

The next word is *Maria*, the which is so magnified
and extolled by the *Romanists* as that King ^c *Alphonso*
the sixth would not haue his wife called by that high and
venerable name. ^d *Petrus de Palude* (whose wit as it
should seeme dwell in a fen) hath this muddy conceit the

*2 Raulin. ser. 1.
in annun. don.*

*7 Augustin. de
Leonissa. ser. 2.
de Aue Maria.*

*2 Tom. 2. in 3.
Thom. disp. 2.
scil. 4.*

*3 De amiss. grat.
& stat. per lib. 4.
cap. 15.*

b Galat. 1. 8.

*c Dietz. con. 1.
in incarnat.*

*d Dom. ser. de
annun. B. Maria.*

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the five letters of *Maria*, designe the five singular privileges almightie God granted vnto the Virgine (M) *mater omnia sanctorum*, (A) *advocata omnium peccatorum*, (R) *regula omnium morum & virtutum*, (I) *interfecitrix omnium vitiorum*, (A) *harmonia spiritus sancti donorum*. The Portugal Frier and flower Philip Diez, approued by Didacus Caro, Dominicus Bannes, and other great Clearkes of Spaine for an exquisite preacher, e affirms that *Maria* is compounded of the first letters in the names of five most illustrious and holy women in all the Scripture, *Michol*, *Abigail*, *Rachel*, *Indith*, *Abisbag*. Hauing all their eminent qualities in her nature, and all their prime letters in her name, taking (M) from *Michol*, (A) from *Abigail*, (R) from *Rachel*, (I) from *Indith*, (A) from *Abisbag*. I must here quit Philip Diez with an olde rime which vndoeth his name with a great deale more wit.

Phi nota fatoris, Lippus malus omnibus horis,

Phi malus & Lippus, totus malus ergo Philippus.

Saint *Ambrose* saith of the Diuel, that hee is *nox*, and *Bernard* of bad diuines that they be *tenebra mundi*, I am vnwilling to lay the *nox* vpon Diez, but his obscure soppery deserues I thinke verily *Bernards tenebrae*.

Well, as the Friars haue taught vs how to spell *Maria*, so let them informe likewise what it signifieth. *Angustin de Leonissa* saith acutely, *Maria quasi Maria*; for as in the sea there is a gathering together of all waters: euen so in the Vergine a congregation of all vertues. Againe, as all rivers come from the seas. and returne to the seas againe: so likewise all grace is deriued from *Mary*, and ought to be returned againe to *Mary*, for she forthwith (if you will beleue the Church of Rome in her publique deuotions) is *mater gratia & misericordia*, the mother of mercies, and goddesse of all grace, Christ is the head, but *Mary* (saith *Ozorius* the Iesuit) is the necke. Now whatsoever descendeth into the whole body from the head is conueied by the necke, so what-

Ubi supra.

1 Ser. 28.

6 Ser. 66. in Cant.

h Ser. 5. de

Aue Maria.

1 Gen. 1. 10.

1 Ecclesiastes

1. 7.

1 Bellarmin. de

beat. sanct. esp.

1 7. & offic.

Mariae pag. 33.

13 Hom. tom 4.

con. de deuot.

Mariae virg. 6.

assimulatur.

whatsoever blessing or fauour is conferred vpon other is conueied thorow the hands of the Virgin, *¶ Vt si quid gratia, si quid spei, si quid salutis in alios redundauerit, non nisi per manus Mariae transferit, &c.* And therefore most of their schollers vsually begin their sermons and writings with an *Aue Maria*, and end them with *laus Virgini*. Their voluminous Historiographer Cardinall Baronius, concludeth his 1. Tom. of *Annales* imprinted at Antwerp, an. 1597. *Sanctissime Virgini Mariae ut hac omnia accepta fecimus, ita pariter & offerimus*: That is, as I haue receiued al from the most holy Virgin Mary, so likewise I returne all to her againe. Cardinall Belarmine also doth annex this postscript vnto the 1. Tom. of his Controuersies imprinted *Lugdun. an. 1587.* and vnto Tom. 2. *Ingolstadt. 1591. laus deo, virginique matri Mariae.* And ^o other setting the cart before the horse, *laus beatae Virgini & Iesu Christo.* It is well if Christ haue the second place, if any place, when his mother Mary commeth in place. These are the positions, in some respects as blasphemous as the worst in the *Turks Alcoran*. And these their practises, as idolatrous as any we find in the *Pagans schoole*.

^o *Alteinslaire.*
lex. Theolog.
in verb. Maria.

^o *Apud Dr.*
Morton Apolog.
cat. part. 1.
pag. 321.

^p *Augustin. de*
leonissa ser. 8.
de Aue Maria.

The third word is, *καταπλησμένη*, which they translate *gratia plena*, full of grace. And hence ^p they collect a threefold plenitude of grace in Mary, to wit, a fulnesse

	[Multitude, abounding with all kinds of
	grace.
in regard	{ Magnitude, as hauing the greatest in the
of	
	{ Latitude, exercising them in earth, hea-
	uen, hell.

All which is to shew, that whereas other holy Saints and seruants of God had grace by measure: Mary like to Christ was endued with grace beyond measure, being *medium & causa gratiae*, as ^q *Antoninus* and *Albertus* impiously teach.

^q *Apud Chem-*
nit. part. 3. exa-
min. Tit. de
sanct. inuocat.
pag. 147.
^r *Cicilian.*
Fansen.
Gron.

Yet some ^p *popish* interpreters as well as Protestants obserue

^f Beza *gratis dilectia.*

^e Munster. Calvin.

^u Aretius.

^x Culman. con. 1. in fest. annun. ^y Theophylact.

^z Ita legit. Ambrosius in loc. & Augustinus in chiro. cap. 36. & ser. 13. 14. 15. de tempore. ^a Act. 6. 8.

^b Maldonat. in loc. Idem Iansen. con. cap. 3.

^c Marlorat. in loc. Culman. con. 2. in fest. annun. ^d Beauxamis. Giron. Augustinus de Leonissa.

observe that *καταρτισμένη* signifieth *gratificata*, freely beloved as the *Geneva translation*. Or as our new, *highly favoured, or much graced*, one which hath obtained, and is adorned with grace. ^x Not one that giues grace, but recciues; ^y as *Gabriel* in the 30. verse constructh himselfe, *thou hast found fauour with God*. And so Saint *Paul* expounds this word, *Ephes. 1. 6.* God hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, to the praise of the glory of his grace, in *καταρτισμένη* *ἐν τῷ ἰσχυρισμῷ*, wherewith he hath made vs accepted in his beloved. And *gratiosus* in Latine doth import a fauorite which is graced out of his friends abundant loue, rather then one who merits fauour out of his owne worth, as *Calvin* and *Erasmus* in their annotations vpon this text accurately.

But suppose the translation be good, and that we may reade as indeed our ^x Communion booke doth here, *full of grace*. Yet the popish annotation is false; for it is recorded in this present chapter, that *John the Baptist*, *Elizabeth* and *Zacharie* were full of the holy Ghost, and ^a elsewhere that *S. Stephen* was full of faith and of power, and the *seuen Deacons* full of wisdom, *Act. 6. 3.* and that the blessed Apostles were filled with the holy Ghost, *Act. 2. 4.* All these were full of grace, yet they recciued it by measure. So that as their owne ^b Iesuite obserues truly, *Maria fuit gratia plena in se, non à se*, *Mary* was full of grace in her selfe, but not of her selfe. Fountaines are full of water, and riuers are full of water, and brookes are full of water: Christ is full of grace as the fountaine, but *Mary* full of grace as a riuer issuing from the fountaine of grace. Shee was a vertuous woman, yet a woman; a sinner, not a sauiour; one that was endued with excellent grace, not by her owne merit, but by Gods especiall mercy. ^c Therefore full of grace, *because the Lord is with thee*.

The ^d Papists abuse likewise *dominus tecum*, in making

king it an extraordinary salutation vnheard in the world before. Whereas *Boaz* vsed the same to the reapers, *the Lord be with you*, Ruth. 2. 4. And a glorious Angell to *Gedeon*, Iudg. 6. 12. *The Lord is with thee thou valiant man*. And the Psalmographer insinuates the commonnesse of this phraze among Gods people, Psal. 129. 8. *They which goe bye, say not so much as the Lord prosper you*. But why should I fish any longer in the popish puddle; you may see by that which I haue deliuered already, that the Friers and Iesuies haue made a merchandise of *Aue Maria*, both in parcell, and in groce. Let vs now come out of Babel into Gods city, from their foule abusing of this Scripture to the true construction of the same. Note then in *Gabriels* saluting of *Mary* two things especially, to wit,

c 2. Cor. 2. 17.

his { Formes, *Haile, the Lord with thee*.
Titles, *full of grace, blessed among women*.

And because both are double, wee may learne that these Christian complements are not to be neglected or omitted. A glorious Angell saluted a poore Virgin; superiours ought to salute inferiours, and inferiours to reuerence superiours, and all out of loue to respect one another. See Gosp. Sund. 6. after Trinity.

2. This angelicall *Aue* teacheth vs to vse good formes in saluting, not such as are idle, prophane, vnsauourie. Not a pox, in stead of *haile*: nor the diuell take you, for *the Lord be with you*; not a curse, but a blessing; *Haile, full of grace, blessed art thou among women*.

3. We must vse salutations as sent from God, and not according to the worlds fashion only. For some^e *speake friendly to their neighbors, but imagine mischief in their hearts*. s. *Iudas* had an *haile master*, as well as *Gabriel* an *haile Mary*. Christians in their complements ought to be hearty, not hollow. See Gospell Sund. 4. after Trinity.

f Psal. 38. 3.

g Mat. 26. 49.

Haile, the Greeke, *χαῖρον*, signifieth (as^h *Erasmus* obserues)

h Annot. in loc.

¹ Pſal. 119. 71.

^k Tyndal. prolog.
vpon Geneſis.

^l Saluianus de
gubernaſſe dei.
lib. 1.

^m Baſil. de le-
gendis lib.
gentilium.

ⁿ Maldonat.
Iauſen.

^o Caetan.
Aretius.

^p Beauxamis
in loc.

^q Auguſtin. ſer.
18. de tempore.

^r Bernard. hom.
3. ſuper miſſus
eſt angelus.

ſerues) *gaudere, ſaluere, valere*. If wee take it in the firſt acception, it is *Gabriels* giuing of the ioy to *Mary*. Teaching vs to wiſh much ioy to the good, and to labour for true ioyes in our ſelues, alway reioycing in the Lord, Philip. 4. 4. If in the two latter, health is a good bleſſing of the Lord, to bee deſired in our owne ſelues, and for our other ſelues in this world, without which all our whole life is but a lingering death. *O Lord grant thy ſeruant health and heauen*. It was good for ¹ *Dauid* that he was in trouble: ſo likewiſe it is good for the health of our ſoule that our body bee ſometime ſicke. ^k Affliction is the true purgatorie of the fleſh; ^l *infirmiſas carnis vigorem mentis exacuit*. Vpon this ground ^m *Plato* ſeated his *Academie* at *Athens* in an vnhealthy place. We muſt eſpecially wiſh haile to the ſoule, praying alwaies, *Vt ſit mens ſana in corpore ſano*.

The Lord with thee ⁿ Some conſtrue this claufe by way of enunciation affirmatiuely, *the Lord is with thee*. ^o Other *imprecatore*, by way of a good wiſh or ſalutation, *the Lord be with thee*. They who take this affirmatiuely, make it a reaſon of *Maries* haile, reioyce *Mary*, becauſe full of grace, becauſe *the Lord is with thee*, becauſe bleſſed among women. God is ^p *in beatis per gloriam, in electis per gratiam, in aſſumpta carne per unionem, in omnibus per prouidentiam: ſed in virgine per ſupereminentem quandam operationem*. As if *Gabriel* ſhould haue ſaid, I am ſent from God, and ſo the Lord is with mee: but he is *with thee* much more. The Lord is in mee, becauſe hee made mee: but with thee, becauſe within thee, becauſe he ſhall bee borne by thee. ^q *Ita dominus eſt tecum vt ſit in corde tuo, ſit in utero tuo, adimpleat mentem tuam, adimpleat carnem tuam*. God the ſon is with thee, for thou ſhalt conceiue him in thy wombe: God the holy Ghoſt is with thee, for the holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee. God the father is with thee, making his ſonne thy ſonne. ^r *Dominus filius tecum, quem carne tua induis: dominus*

The Annunciation of the Virgin Mary.

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dominus spiritus sanctus, de quo concipis: & dominus pater, qui genuit quem concipis. But I follow their iudgement which vnderstand this *imprecatore*, because the blessed Virgin her selfe tooke it so, vers. 29. She cast in her mind what manner of *salutation* that should bee, *ergo*, all the words spoken by *Gabriel* vnto her hitherto were *salutatorie*.

Blessed art thou among women] In comparison, or *a-* boue other women happie. The like phrase is vsed, Iudg. 5. 24. *Isael the wife of Heber the Kenite shall be blessed a-* boue other women. It doth insinuate that *Mary* was highly fauoured of God, as also that she shall be praised of men throughout all generations. *Elizabeth* expounds *Gabriel* in this present chapter, at the 42. verse, *Blessed art thou among women, because the fruit of thy wombe is blessed:* and *Bernard* expounds *Elizabeth*, *Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te prauent in benedictionibus dulcedinis, ideo tu benedicta.* *Mary* was blessed of God, in that she was chosen to bee the mother of God. Other women haue bin and are the daughters of God, but *Mary* was both a daughter and a mother. The one is a speciall fauour, the other a singular honour, and *Mary* was blessed in respect of both. Albeit we doe not beare Christ bodily, yet if wee spiritually beare him in our heart by faith, it is a great mercy, which wee must acknowledge both in our selues and others. * For he that doth the will of God is a brother, and a sister, and a mother vnto Christ. As *Mary* was highly graced of God, so she was, and is, and shall bee magnified of men. And from hence we may learnethat there is a time to commend, so well as to condemne, namely, 1. when the party praised needeth encouragement: 2. when his gifts extolled are most excellent and eminent, as in *Mary* fulnesse of grace. 3. When he that is commended hath the grace to giue the glory to God, acknowledging himselfe to be freely beloued, & therefore blessed. 4. When the

Caietan.

Arctius.

u vbi supra.

* *Mat. 12. 50.*

the party praising doth it as *Gabriel* heere, not to flatter men, but to magnifie God.

I haue spoken of three remarkeable persons in this Gospell, of the party sending, *God*: of the party sent, *Gabriel an Angel*: of the party to whom he was sent, *A Virgin whose name was Mary, full of grace, blessed among women*. It remaineth I should now treat of the partie to whom all this annunciation was, and that is man. For all this was said, and all that followeth in our text was done for vs men and our saluation. I will heere briefly glosse this Gospell in the words of *Bernard*, *Felix est qui mittitur, felix à quo mittitur, felix ad quam mittitur, ut homo fiat felix pro quo mittitur*.

7 Apud Dormi-
fec. ser. de
annun. B. Marie

Wee beseech thee Lord, powre thy grace into our hearts, that as we haue knowne Christ thy sonnes incarnation by the message of an Angel; so by his Crosse and passion wee may bee brought vnto the glory of his resurrection through the same Christ our Lord. Amen.

The

The Epistle, ACTS. 10. 34.

Peter opened his mouth, and said, of a truth I perceive that there is no respect of persons with God, &c.

He ^z summarie pith in this accurate speech of saint Peter vnto Cornelius is, that all men indifferently, whether they be Iewes or Gentiles, haue remission of their sinnes by faith in Christ, which is Lord ouer all things, and ordained of God to bee the iudge of all men quicke and dead. The whole sermon is diuided into three parts.

^z Aretius.

Proeme, vers. 34. 35. wherein obserue	{	what is said for the matter,
		there is no respect of persons with God, &c.
	{	how it is said for the manner, Peter opened his mouth, and said, of a truth I perceive.

Narration, ye know the preaching, &c. Wherein S. Peter ^a catechizeth his auditour Cornelius in the chiefe points of holy beleefe concerning

^a Tertul. de Corona militis cap. 11.

A {	the {	doctrine, vers. 36. 37.	} of Iesus Christ.
		miracles, vers. 38.	
		life, vers. 39.	
		death, ibid.	
		resurrection, vers. 40. 41.	
		comming to iudgement, v. 42.	

Confirmation, by production of witnesses,	{	new, the blessed Apostles, v. 39.
		Wee are witnesses of all things which he did, &c. and such witnesses as were chosen before of God, vers. 41.
		old, the holy Prophets, v. 43. to him giue al the Prophets witness.

F

Peter

Munday in Easter weeke.

b Caluin. in loc.
c Vide Lorin.
in act. cap. 8.
vers. 35.

d Mat. 5. 2.
e Psal. 78. 2.

f Ezech. 39. 21.

g 2. Cor. 6. 11.

h Psal. 51. 15.
i Ephes. 6. 19.

k Lorin. in loc.

l Gen. 22. 12.

Peter opened his mouth] This phrase doth intimate a
b weighty seriousnessse in the speech, and a *c* free liberty
in the speaker. In the speech, a weight and grauity ; so
Christ (in whom are hid all the treasures of wisdom
and knowledge) when he made that excellent sermon
vpon the mount, is said to haue *d* opened his mouth. And
e *David* in the person of Christ, *I will open my mouth in
parables, I will declare hard sentences of old.* In the spea-
ker, a liberty to deliuer his mind freely; so the Lord pro-
mised Ezechiel, *f* *I will giue thee an open mouth in the
middest of them.* And *g* Paul saith, *O Corinthians, our
mouth is open vnto you.* So that to speake ore rotundo,
with an open mouth, is nothing else but after silence to
speake out of mature deliberation and freedome of spi-
rit ponderously, fully, cheerefully. So *S. Peter* hauing
seene a vision, and heard a voice from heauen instruct-
ing and assuring him in the truth of the doctrine he was
now to preach: *opened his mouth, and said of a truth I
perceiue.* That euery successour of *Peter* may doe the
like, he must often pray with *h* *David*, *O Lord open thou
my lips :* and entreate his people likewise to pray for
him, as *i* *Paul* did his Ephesians, *that utterance may bee
giuen vnto him, and that he may open his mouth boldly to
publish the secret of the Gospell.*

Of a truth I perceiue] *Peter* assuredly knew before
that there is no respect of persons with God; but by
this experiment he did vnderstand it better, *k* *Id nunc
sciri dicitur quod scitur magis.* As Almighty God knew
that *Abraham* was a good man before hee would haue
sacrificed his sonne, yet vpon that occasion he did ex-
presse it more, saying, *l* *now I know that thou fearest God,
seeing thou hast not withheld thy sonne, thine onely sonne
from me.* Truth is more cleerely perceiued in a particu-
lar experience, then in a generall notion, in which re-
spect the new testament is called *truth*, in comparison
of the old, *Iohn* 1. 17. *The Law was giuen by Moses,
but grace and truth came by Iesus Christ.* The law prefi-
guring

guring Christ was *a truth conceived*, but the Gospell exhibiting Christ, *a truth perceived*. The law was truth in the theorie, but the Gospell a truth in experience, *veritas facta* saith the beloued Disciple, because Christ only shadowed in the law, was actually shewed in the Gospell. And so Peters (*of a truth I perceive that there is no respect of persons with God*) is like to that of ^m Paul, In Christ Iesu there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, neither circumcision availeth any thing, neither uncircumcision, but faith which worketh by loue. Or wee may take the clause (*of a truth I perceive*) for an earnest asseueration, answerable to that of ⁿ Christ, I tell you the truth, and to that of ^o Paul, I speake the truth in Christ, and lie not. As if S. Peter should haue said, I deliuer nothing vnto you but that which I certainly know to bee true, by manifold reasons, and infallible signes, as hauing read it in the Prophets, vers. 43. and seene it in a vision, vers. 11. 12. and heard by voice from heauen, vers. 13. 15. By this example Preachers of the word are taught, first exactly to know the truth, and then earnestly to deliuer it vnto Gods people. The sermons of the Prophet Nabum are tearmed ^p the booke of the vision of Nabum, because saith ^q Hierome, hee well vnderstood and saw whatsoeuer he said. A Pastour in like sort must see with Nabum, and say with Peter, *of a truth I perceive*. For it is a shame that any should bee *doctors of the law* (but a greater offence that any should bee Preachers of the Gospell) and vnderstand not what they speake, neither whereof they affirme. 1.Tim.1.7. Imitate this patterne of Peter, and eschew vaine talkers, teaching otherwise for filthie lucre sake. It may be said better of a Minister then of a Monke: *Verus ecclesiastes non videt nisi aliena bona, & sua mala: illa amuletur, hac vt emendet.*

There is no respect of persons with God] That we may well vnderstand and learn this lesson once, the spirit repeats it often. As Deut. 10. 17. 2.Chro. 19. 7. Iob 34. 19.

^m Galath. 3. 28.
& 5. 6.

ⁿ Iob. 16. 7.
^o 1.Tim. 2. 7.

^p Nabum. 1. 1.
^q Proem. in
Nabum.

^r Tit. 1. 10.

^s Lauvent. Pisan. in Euang. paradox.

^a Aretius
Caluin. Iustus
Ionas in loc.

^u Jeremy 17. 10.

^x Thomas 22.
quest. 63. art. 1.

^y Mat. 20. 15.

^z Ephes. 2. 8.

^a Job. 34. 19.

^b Psal. 82. 6.

^c Ephes. 4. 1.

^d Luke. 6. 36.

^e Leuit. 11. 44.

Rom. 2. 11. Ephes. 6. 9. Coloss. 3. 25. 1. Pet. 1. 17. ¹ By person is meant not the substance but the quality, to wit, whatsoever is about or without a man: as his birth, education, honour, wealth and the like; God respects not any because they be Iewes or gentiles, high or low, rich or poore: but in euery nation he whosoever hee be, that feareth him and worketh righteousness, is accepted with him. He that is the ^u searcher of the heart, iudgeth not after outward appearance: Whereas Pelagius obiected that God is a respecter of persons in giuing grace to some, and in denying it vnto other; answer is made, that this comes to passe, *non ex dignitate humana, sed ex dignatione diuina*, it is a ^x donation of bounty, not a dotation according to the rules of iustice. Now God saith in the Gospell, *is it not lawfull for me to doe as I will with mine owne?* mans merite workes not this mercy, ^z by grace ye are saued thorough faith, and that not of your selues; it is the gift of God. And so God in giuing fauours, and forgiuing faults vnto this man, and not vnto that, is not an acceptor of persons: for herein he ^a regardeth not the rich more then the poore, nor the Iew more then the Gentile, nor a man of peace more then a man of warre; as here you see Cornelius a captaine, Cornelius a man of Cæsarea, Cornelius an alien from the common-wealth of Israel, is accepted with him as well as Peter borne among Gods own people, and brought vp in Christs owne schoole: See S. Augustine contra duas epistolas pelagianorum lib. 2. cap. 7. Thom. ubi sup. in margin. & part. 1. quest. 23. art. 5. ad. 3. Pet. Martyr. & Pareus in. Rom. 2. 11. Zanchius in Ephes. 6. 9. Caluin. & Lorin in loc.

Princes and Magistrates are stiled ^b Gods, as being the depute liueftenants of God on earth, and (as it were) the fingers of that hand which rules all the world: and therefore they must be ^c followers of God as deare children, ^d mercifull as our father in heauen is mercifull, ^e holy for that he is holy, no respecter of persons, as there

is no respect of persons with him: as they stand in Gods place, so they should walke in Gods path: ye shall heare the small as well as the great, Deut. 1. 17. wrest not the law, nor respect any person, neither take reward, Deut. 16. 9. thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour vprightly, Leuit. 19. 15. for it is not good to haue respect of any person in iudgement, Prouerbs 24. 23. The ^f Thebans hereupon viually pourtraied their Prince blinde, with eares, and the Iudges assisting him in Iustice without hands. *Blinde*, lest he should haue respect of persons: *with eares*, that hee might heare both parties indifferently: *the Iudges without hands*, lest otherwise they might be corrupted with bribes, & for the gift blindeth the wise, and peruerteth the words of the righteous: and for this end our forefathers ordayned wisely that euery Iudge should ride his circuit in a Countie farre distant from his owne home, whereby he might administer iustice freely without any fauour or feare. It was an olde complaint of ^h Diogenes, that the greater theues of the state did ordinarily punish the lesser: and another after him, that secret pillers of the Common-weale sit on the bench to condemne open robbers standing at the barre. Magistrates in our dayes haue their houses seated so neare to Saint Bribes, as that few can say with ⁱ Iob, *I put on iustice, and it covered me, my iudgement was a robe and a crowne, I was eyes to the blind, and feet to the lame*: feuer with ^k Samuel, *whose oxen haue I taken? or whose asse haue I taken? or to whom haue I done wrong? or whom haue I hurt? or of whose hand haue I receiued any bribe to blind mine eyes therewith? and I will restore it you*. None I feare with ^l Nerna, who was so good a Prince that hee did auow boldly, *se nihil fecisse, quo minus possit imperio deposito priuatus in- to viuere*. Some Magistrates vse the lawes as cobwebs, only to catch little flies: other as fox-nets, only to take great ones in a trap: and so the statutes of our king-

^f Reusner in
symbol.

^g Exod. 23. 8.

^h Laetius in
vita Diog. cynic.

ⁱ Iob. 29. 14.

^k 1. Sam. 12. 3.

^l Nihilinus in
vita Nerue.

^m B. Vaughan
ser. at Paules
crosse November
12. 1601.

ⁿ Hennings a-
ped Buchner.
in Chron. ad. an.
1527.

^o Apud Cassane-
um, catalog. part.
4. considerat. 6.

^p Calvin.

^q Mat. 3. 17.

^r Ephes. 1. 5.

^s Rom. 8. 15.

^t Arelins.

^u Beza.

^x Justus Ionas.

^y Job. 1. 1.

dome (as a ^m reuerend father of our Church once said) haue a good, prologue, but bad epilogue: their inuention is wise, their intention honourable, but we faile in execution; and a ⁿ law without execution is as a bell without a clapper. A Iudge must haue two kindes of salt in him as ^o Balduis truly, the salt of conscience to know the law, and the salt of conscience to determine according to the same; neither respecting the person, nor expecting the gifts of any.

He that feareth him and worketh righteousness is accepted with him To feare God and to keepe his commandements is the whole duty of man, Ecclesiast. 12. 13. and therefore these two, *the fearing of God, and working of righteousness* comprehend our whole duty. The first all religious offices of piety toward God, the second all righteous offices of charity toward our neighbour. *Cornelius* feare was not seruile, but filial: he feared God as an obedient child feareth a kind father, and God is not our father after this sort but in Christ, in whom he is ^q well pleased, and in whom he doth ^r adopt vs his children, giuing vs his spirit ^s whereby we cry *Abba father*: in a word, *Cornelius* feare was ^t faith, and by this faith he was *accepted with God*, and this faith openly shewed it selfe in *working righteousness* toward men. And therefore such as build vpon this example freewill and iustification by workes are ^u deceiued exceedingly, ^x for *Cornelius* is said here first to *feare God*, and then afterward to *work righteousness*. Hee had heard among the Iewes of Gods holy promise concerning the sending of his sonne our Sauour, the which hee beleueed as the Patriarkes, and the Prophets, and other of Gods people who liued before Christs comming into the world; and this faith (as *Paul* speakes) wrought by loue. Galat. 5. 6.

It is worth obseruing that this commendation of *Cornelius* is remembred often in holy Scriptures as a speciall infallible marke of Gods children. *y* Job a iust

man and one that feared God,^z Simeon was a iust man and feared God, but euermore the fearing of God as being the^a beginning of wisdome is mentioned as the chiefe note. Father Abraham a man who feared God, Gen.22.12. Ioseph a man who feared God, Gen.42.18. The Midwiues in Egypt feared God, Exod.1.17. If the fearing of God once goe before, working of righteousness will instantly follow after, according to that of the wiseman, *b* hee that feareth the Lord will doe good. If thou seest a man in a desperate course selling himselfe (as it is said of^c Ahab) to worke wickednes, ^d rising vp early to follow drunkennes and continuing at the tauerne till it bee night, drawing iniquitie with cordes of vanity, and sin as it were with cartropes; it is a sure signe that the true feare of God is not rooted in his soule, for whosoeuer hath a cate to liue religiously toward God, will also (so farre as humane frailtie will suffer) liue soberly toward himselfe, and righteously toward his neighbour.

Yee know the preaching The narration and confirmation ensuing are a little creed containing the chiefe articles of holy beliefe, but the point vrged by the blessed Apostle molt, is the resurrection of Christ expressly setting downe. 1. The author of his resurrection, *him God raised vp.* 2. The time when, *the third day.* 3. Before what witnesses, *openly shewing him vnto vs witnesses chosen before of God.* 4. What he did after he rose frō death, *he did eate and drinke with vs.* 5. What he said, *he commanded vs to preach vnto the people, & to testifie that it is he* Which was ordained of God to be the iudge of the quicke and the dead. In this argument of Christs resurrection the Gospell and Epistle meet, and both are full and fit for the present feast of Easter. In that S. Peter maketh Apostles and Prophets ioynt witnesses of all these things, he doth insinuate that Christ is the beginning and end of the whole Scripture, *e qui in lege velatur & in euangelio reuelatur.* See Gospell 1. Sun. in aduent.

^z Luke 2.25.

^a Prouerb.1.7.

^b Ecclesiasticks
15 1.

^c 1. Kings 21.25.

^d Esay 5.11.18.

^e Paulinus epist.
lib.4. Epist.1.

The Gospell. Lvk. 24. 13.

Behold, two of the Disciples went that same day to a towne called Emmaus, &c.

*E Culman. con.
1. in. loc.*

THis Scripture containeth a sweet conference betweene Christ and two Disciples, as they iourneyed in the way from Hierusalem to a town called Emmaus. The summe whereof is, that Christ Iesus is truly risen againe from the dead, as hauing fulfilled all things which Moses and the Prophets haue spoken of him. The whole may be diuided into three parts:

{ Prologue which occasioned the conference, verse, 13. 14 wherein these

circumstances are considerable:	{	Who, two of the Disciples.
		When, that same day.
		Where, in the way betweene Hierusalem and Emmaus.
		What, they talked together of all the things that had happened.

A Dialogue, or the conference it selfe, wherein Christ sheweth his tender care toward his Disciples,

E Ardens.

in	{	drawing neere to them, vers. 15.
		walking & talking with the, v. 17. 19.
		correcting them for their errour, v. 25
		directing them in the truth, and that reason, v. 26.
by	{	words arguings fro
		deeds, hee sat at table with them, hee tooke bread, &c vers. 30.

Epilogue, declaring what ensued vpon the conference, to wit,

an { ingenuous confession of the faith in
the two Disciples, did not our hearts
burne within vs? &c.
earnest desire to confirme the same
truth in other, and they rose vp the
same houre, and returned to Hieru-
salem, and found the eleuen gathered
together, and them that were with
them, and they told, &c. verse, 33. 34.
35.

Behold two of the Disciples went the same day ^h Two
are better then one, for if they fall, the one will lift vp
his fellow. And therefore the Disciples here went not a-
lone, but in company, two, that they might by their mu-
tuall helpe and conference mitigate one anothers
griefe. And for this end they went to *Emmaus*, which
is interpreted, a thirsting after good aduice; signifying
hereby, that their afflicted soules desired earnestly to bee
relieved with healthfull and heauenly counsell in this
extremity. Two they were, and two of the Disciples: not
of the twelve, (for ^k *Iudas* had hanged himselfe before
this; and it is said in our present text, at the 33. verse,
that these two found the other eleuen gathered toge-
ther) but of the ^l leuentie Disciples, as almost all inter-
preters obserue. Yet (as ^m one notes) it may bee that
these were Disciples of Christ in secret, as *Ioseph* of *A-*
rimathea was, *Ioh.* 19. 38. One of the two Disciples is
named here *Cleophas*, and he was (as ⁿ *Hierome* writes)
a Citizen of *Emmaus*, in whose house Christ was en-
tertaind at table, and so knowne by breaking of bread.
That other Disciple not named is thought by ^o *Gregory*
the great, ^p *Theophylact* and ^q other, to be *S. Luke* con-
cealing his owne name out of modesty. But it is appa-
rent in the poem of this euangelicall history, that *Saint*
Luke receiued his relations from other, and therefore
not probable that he was one of these two. See *Iansen*.
conco. d. cap. 146. & Maldonat. in Luc. 1. 1.

^b *Ecclesiast. 4. 9.*

^t *Bernard. hom. de duobus Disc. euntibus in Emaus.*

^k *Mat. 27. 5.*

^l *Luk. 20. 1.*
^m *Maldonat. in loc.*

ⁿ *In epitap. Pauli ad Eustoc. other, apud Maldonat. in loc. conie-cture that hee was brother to Ioseph husband to Mary.*
^o *praefat. in lib. 1. 1b.*
^p *In loc.*
^q *Nicephorus lib. 1. cap. 34.*

^r Haref. 23.

^c Jnit. com. in

Iohn.

^r In Luc. 1.6.10.

cap. ult.

^u Bullinger. apud

Marlor. in loc.

^x Gen. 34.1.

^y Ardens.

^z Psalm. 19.10.

^a Hist. lib. 5.

cap. 14.

^b Hieron. in

dan. 8.

^c Idem exposit.

1. epist. ad Tit.

^d Vide Baron.

annal. Tom. 1.

ad an. 24. fol.

203. 204.

^e Marlor. in

loc.

^r Epiphanius saith expressely that this disciple was *Nathaniel*, ^c Origene coniectures it was one *Simeon*, ^r Ambrose calleth him *Amaon*, ^u in this dissention of opinions obserue two things especially. 1. That it is fruitlesse to search after this name curiously seeing the spirit of truth and wisdom concealeth it. 2. That traditions are vncertaine though ancient, and therefore wee must build our faith vpon the word written, and not vpon tales vnwritten. These two disciples went the same day *Christ arose from the dead* out of their Colledge, but they went not out in Apostasie like to them of whom Saint Iohn 1. Epist. 2. cap. 19. vers. *They went out from vs, but they were not of vs: for if they had bin of vs they would haue continued with vs.* Neither went they forth in curiosity like to ^x *Dina* who went out to see the daughters of the land; but they went out from the rest of their company like ^y bees out of their hieue, that they might returne home laden with honie: for their communication is answerable to the present doctrine and grieve of their Colledge, they gather sweet from the flowers of Christs speech, hearing him expounding the law and the Prophets attentiuely, compelling him importunately to stay with them, & neuer leauing him vntill in breaking of bread they knew him. And then as being filled with heauenly food (which is ^z sweeter then honie and the honie combe) they returned home to the blessed Apostles and other disciples at Hierusalem, and told what things were done in the way.

To a towne called *Emmans*] ^a *Plinie* reckoneth *Emmans* among the *Toparchies* of *Iudea*, called afterward ^b *Nicopolis* vpon the victory which *Augustus Caesar* got against *Antonius* and *Cleopatra*. This City was exceeding famous as I finde in the records of ^d antiquitie, but our Euangelist nameth it here not for the celebratie of the towne, ^e but for the certaintie of the truth.

And they talked together of all the things that had happened

happened] ^f of the death of Christ, and of the Jewes inhumane cruelty who put him to death, of the womens going to his sepulchre, and of their report vnto the brethren: their heart was fixed on Christ, and out of their hearts abundance their mouth spake.

Quicquid agit Cleophas, nihil est Cleopha nisi Christus, Si gaudet, si flet, si tacet hunc loquitur.

The newes at Hierusalem how Christ was crucified, dead, buried, and risen againe, are called things that happened and chanced in respect of the disciples ignorance, not in respect of Gods knowledge: for as concerning the passion of Christ, it is said expressly by Saint Peter Acts 3. 23. that hee was delivered, and crucified, and slaine by the determinate counsell and foreknowledge of God, and so nothing happened casually, seeing euery thing was aforetime ^h written of him in the law of Moses, and in the Prophets, and in the Psalmes. And as for the ⁱ resurrection of Christ, himselfe saith in this present Chapter at the 25. verse, O fooles and slow of heart to beleeue at that the Prophets haue spoken, ought not Christ to haue suffered these things and to enter into his glory? and he began at Moses and all the Prophets and interpreted vnto them in all Scriptures which were written of him. ^k Mystically these two disciples are prayer and meditation, the which are two so neerely coupled together as that they talke together often. In prayer our meditation is illuminated, and by meditation our deuotion in praying inflamed. *Meditatio ruminat limores vulnerum fixuras clauorum, lanceam & acetum, persecutorum sanitiam, Apostolorum fugam, & mortem turpissimam, corporis sepulturam: oratio fundit suspiria, pia deuotionis stillat aromata tota resolutur in lamenta.*

And it chanced while they communed together and reasoned, *[esus himselfe drew neere]* ^l the Lord is nie to such as are of a contrite heart, and in the ^m mids of such as are gathered together to praise him. In the tap-house where the communication is idle, prophane, scandalous, and

^f Augustin. ser. 144. de temp.

^g Aretius.

^h Luk. 24. 44.

ⁱ Suarez Tom. 2. in 3. Thom. disp. 45. sect. 1.

^k Bernard hom. de duobus discipulis in Eman.

^l Psalm. 34. 17.

^m Mat. 18. 20.

^a Beda. Bernard.
Culman.

^o Cant. 1.9.

^p Cant. 5.4.

^q August. ser.
140. de temp.

^r Psalm. 25. 3.
^c Psalm. 23. 2.

^r Caluin.
Ludolphus.
^u Augustin. ser.
144. de temp.
^x Arelins.

^y Caietan.

^z Mat. 5. 23.

^a Marloras.

^b Galat. 3. 1.

^c 2. Tim. 4. 1.

and in euery respect vnfauorie: there the diuell is in the drunkards heart, and eares and tongue: ^a but in Gods house when wee meet together to magnifie his name, nay in our owne house when as we meditate on Christs precious death and buriall and other mysteries of holy beliefe, *Iesus himselfe* ^o *standeth behind our wall, looking forth of the windowes, shewing himselfe thorow the grates, and putting in his hand at the hole of the doore to helpe vs*, he drawes neere to vs, and walketh along with vs as hee did with the two disciples here, neuer leauing vs vntill he perceiue that we be thoroughly confirmed and comforted in the truth. ^q *Ambulat cum illis in via & non dum illi ambulabant in via, inuenit enim eos exorbitasse de via*: he which is the way seeing his disciples out of the way, shewes them his ^r pathes, and ^c leades them forth beside the waters of comfort: and for this end he doth aske *what manner of communications are these?* ^r not as doubting himselfe, but only to put them out of doubt: ^u *quarit ab eis quid inter se loquerentur, ut quod ipse sciebat illi faterentur*. He doth aske them and vrge them againe and againe, ^x that he might haue fit occasion and ample matter of discourse: and when he found them vpon conference to be dullards in his schoole, he chides them, *O fooles, and slow of heart, &c. fooles in vnderstanding, slow in affecting the truth.* ^y *Arguit eos amentia in parte cognoscitiua, & tarditas in parte affectiua*. But yet in calling them fooles he brake not his owne law ^z (*whosoever shall say foole to his brother is worthe to be punished with hell fire*) because this rebuke proceeds out of a ^a spirituall zeale for their good, and not out of any carnall hatred for their hurt. And such a reproofe is not a reproch, it is *officium*, and not *connitium*, a worke of charity, and not a marke of malice. So ^b Paul called his Galathians *foolish*, and hee gaue this precept vnto ^c *Timothie, improue, rebuke, but with all long suffering and doctr. ne*, for Christ here did not only correct his disciples error, but also direct them in the truth, and that by

by words and deeds. By words, vrging the truth of his death and resurrection. First, by reason; *ought not Christ to haue suffered these things and to enter into his glory?*

2. From authority, *hee began at Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him.* Here first note the sweet harmonie betweene the two Testaments, in that both agree together, and meet together in Christ, as being *alpha* and *omega*, the beginning of the Gospell, and the end of the Law. 2. That the grounds of all our sermons are to be taken out of holy writ; the ^d Ministers and messengers of God ought o deliuer the ^e words of God. 3. That in our preaching we should vse such scriptures as are most apt and fit for our present occasion, as Christ heere cited not all the Scriptures in all the law, but onely such as *were written of him*, euen those which evidently proued his death and resurrection. He did interpret vnto them in all Scriptures, and yet named none, ^f that hee might incite vs hereby to the diligent searching and examination of them.

Secondly, Christ instructed his Disciples in this present controuersie with his actions; for as it is said at the 19. verse, *hee was a Prophet mighty in deed, and word.* That is, in soundnesse of doctrine, and sanctity of life. First (as ^h Theophylact obserues) powerfull in deed, and then powerfull in word. For he perswadeth vnto vertue most, who liueth best. As in this place Christ himselfe was knowne by breaking of bread, ⁱ sooner then by preaching of the word. Or as ^k other, powerfull in his miracles, and powerfull in his teaching. His actions here mentioned concerning the bread, are foure; *He tooke it, and blessed it, and brake it, and gaue to them.* Among all which, he was onely knowne in *breaking of bread*, ^l for that hee did miraculously breake bread with his hands, as other cut it with a knife. The which hee did often in his life, and so by this easily knowne after his rising from death.

^d 1. Cor. 4. 1.
^e 1. Pet. 4. 11.

^f Arctius.

^g Caluin.
^h In loc. idem
Iansen. & alij.

ⁱ Ardens.
^k Euthym.
Ladoiph.
Arct.

^l Caietan.

By

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^m Culman. con.
4. in loc.

ⁿ Marlorat.

^o Vide Maldonat. in loc.
^p Caluin. apud Marlorat.
^q Aretius.

^r Psal. 132. 4.

^m By this dialogue you may see that Christ is especially knowne in the Scriptures, and yet not in the Scriptures, except he first open our eyes, and breake and giue to each one the bread of life. And in the conclusion or epilogue following, you may see likewise the fruit of interpreting Scriptures, how the ⁿ ministry of the word maketh the fire of Gods spirit to burne, first in our selues, and then offerwards to shine towards other. As the two Disciples heere, so soone as their eyes were opened to see Christ, instantly the same houre they rose up, and returned to Hierusalem, and found the elenen gathered together, and they told what things were done in the way, and how they knew him in breaking of bread, the circumstance of the time, and distance of the place manifestly shew; their zealous affection in relating these newes vnto the brethren. *Emmans* (as our Euangelist in the 13. verse) was about *threescore furlongs from Hierusalem*, ^o eight furlongs make an ordinary mile, and so threescore furlongs are about seuen miles and an halfe. Some Diuines affirme that it was a iourney of ^p three or 4 foure houres on foot. If then it were towards night when Christ vpon their importunity sat at table with them, as we read at the 29. verse; then it was (as we may coniecture probably) midnight before they could come to Hierusalem; and yet (saith our text) they went the same houre, neither deferring the time, nor preferring their priuate businesse before the publike good. Howsoeuer they were (doubtlesse) after trauell wearie, and after meate in the night sleepe: yet they ^r would not suffer their eyes to sleepe, nor their eye lids to slumber, nor the temples of ~~the~~ head to take any rest, vntill they had published vnto the brethren how Christ was risen againe from the dead, and how they knew him in breaking of bread. That we may performe the like diligence toward Gods people, as occasion is offered in our seuerall estates and callings, let vs pray with our mother the Church:

Almighty

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Almighty God, which through thy onely begotten sonne Iesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life: wee humbly beseech thee that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, &c.

The Epistle, ACTS 13.26.

Ye men and brethren, children of the generation of Abraham, &c.

THis text is part of that excellent sermon made by the blessed Apostle S. Paul at *Antioch, a City of Pisidia, to the Iewes assembled together in their Synagogue, on the Sabbath day.* The maine scope whereof is, that *Iesus Christ is the Saviour of Israel, and Messias of the world, promised vnto the fathers, and exhibited in the fullnesse of time to their children, euen vnto vs, as being by faith a generation of Abraham, and that through him all that feare God and beleue, receiue forgiuenes of their sinnes, and are iustified from all things, from which they could not be iustified by the law of Moses.* The whole sermon hath especially two parts:

{ Explication, from the 16. verse, to the 26. intimating that Iesus Christ is the blessed seed promised in old time by the Prophets, and preached in these last daies by *John the Baptist, who was* ¹ more then a Prophet.

¹ Mat. 11.9.

{ Application, in the words allotted for our present text, wherein three points are principally regardable, to wit,

an

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insinuation, ye men and brethren,
&c.
an occupation, for the inhabi-
tors of Hierusalem, &c.
commination, beware therefore
lest that fall upon you, &c.

† John 1.23.

u Marlowat.

x LORINUS.

y 1. Cor. 1.23.

z Esay 2.3.

The Gospell of Christ is a proclamation in writing common to all, and the Preacher is the voice of a cryer, even the mouth of God to give notice to the people, that the contents of the proclamation concerne them and every one of them. As Act. 2.39. *The promise is made to you, and to your children, and to all that are a farre off, even as many as the Lord our God shall call.* And Act. 3.26. *Vnto you hath God raised up his sonne Iesus, and him hee hath sent to blesse you, in turning every one of you from your iniquities.* And here, *Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this saluation sent.* And vers. 38. *Be it knowne vnto you, that thorough the man Iesus is preached vnto you the forgiveness of sins.* Now that our Apostle might the better insinuate himselfe into the minds of his hearers, and thereby more powerfully perswade the truth of his doctrine; hee calls them *brethren, children of the generation of Abraham, and such as feare God.* * The first title was among the Iewes held gracious; the second and third glorious, esteeming it ever the greatest honour to be the seruants of God and sonnes of *Abraham*. And whereas Christ crucified is vnto the Iewes a stumbling block (for what Iew will out of his owne iudgement admit him for the Sauour of Gods people, who was condemned by the chiefe Priests, and rulers, and inhabitants of Gods owne City Hierusalem; of which it is said *the law shall goe forth of Sion, and the word of the Lord from Hierusalem*) our Apostle remoues the scandall of Christs crosse, retorting and answering this obiection in his ensuing discourse. First hee retorteth it, and maketh

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keeth it aduantage in his present businesse. ^a As if hee should say, ye men of *Antioch*, children of the generation of *Abraham*, especially such as feare God among you; I say ye should the rather embrace the word of saluation sent vnto you, because the men of Hierusalem and their rulers killed the ^b Lord of life, condemning him in whom they found no cause of death. Hierusalem ^c vnderstood not the things appertaining to her peace, but ^d murdered the Prophets, and stoned such as were sent to her. Take heed therefore ye men of *Antioch*, that ye commit not the like sinne and ingratitude, lest that fall on you which is spoken of in the Prophets; behold ye despisers, and wonder, and perish.

Secondly, *S. Paul* heere giueth answere to this obiection. It is true that the men of Hierusalem and their rulers haue crucified the Lord of ^e glory; but it was out of their ignorance, because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day. They killed him indeed, but heerein they fulfilled all the Scriptures that were written of him, especially that Scripture, ^f the same stone which the builders refused, is become the head stone of the corner. And lastly, though it be granted vnto you that the Sauour Iesus (through whom is preached vnto you forgiveness of sins) had a death full of ignominy, for that hee was hanged on a tree: yet his rising againe from the dead the third day was exceeding glorious, in that hee ^g lead captiuitie captiue, triumphing ouer death, hell, and the graue. Now that Christ is risen againe from death he proues by the witnesse

^a *Caluin.*

^b *Act. 3. 15.*

^c *Luk. 19. 42.*

^d *Mat. 23. 37.*

^e *1. Cor. 2. 8.*

^f *Psal. 118. 22.*

^g *Ephes. 4. 8.*

himselfe, we declare, &c. For Christ after his resurrection was seene of *Paul*, 1. Cor. 15. 8.

Of { Apostles { Other, who went with him from Galilee to Hierusalem, of whom hee was seene many daies, as being witnesses chosen of God for the same purpose, Act. 10. 41.

{ Prophets, { *Esay*, chap. 55. 3.

{ *Dauid*, Psal. 2. 7. & 16. 11.

The first testimonie cited by *Paul* is in the second Psalme, *Thou art my sonne*, &c. ^h the which I finde expounded of *Dauid* and of Christ. If we take this spoken of *Dauid*, he may be called *the sonne of God*, as

{ King, for Princes haue their power from God, and so stiled *the children of the most high*. Psal. 82. 6.

A { Man, for we are *the generation of God*, it is he who made vs, and not our selues, Psal. 100. 2. and is not hee thy father that made thee, Deut. 32. 6.

Regenerate man, for euery one that is new borne is ^l borne of God, adopted his *sonne*, and made his *heire*, Rom. 8. 15. 17.

Thus it may be said by God vnto *Dauid* in type, *this day haue I begotten thee*, but onely to Christ in truth. And therefore ^m *Rabbi Solomon*, and other Doctours among the Iewes vnderstand this of the Messias, and assuredly *Paul* in his Epistle to the Hebrewes, chap. 1. vers. 5. did the rather cite this text to proue that Christ is God, for that hee knew their Rabbines vsually construed it of Israels Saviour. The maine proposition of the second Psal. is, *that the Messias is the King of Kings, and Lord of Lords, euen Gods onely begotten sonne, very God of very God*. The which is concluded in this ⁿ argument.

^h *Caluin. in Psal. 2.*

^l *Iob. 19. 11. Rom. 13. 1.*

^k *Act. 17. 28.*

^l *I. Iob. 3. 9.*

^m *Galat. de arcanis. lib. 3. cap. 7.*

ⁿ *Vide Bellarm. de Christ. lib. 1. cap. 5. in principio.*

ment. Hee that is to bee worshipped and kissed of all Princes on earth is doubtlesse the King of Kings: but the Messias ought to be worshipped of all other Kings and Rulers and Iudges of the earth, *ergo*, the Messias seated vpon Gods holy hill of Sion, is the King of Kings, euen the Lord who dwelleth in heauen. If the Princes of the world stand vp and take counsell together against the Lord, and against his anointed, it is but in vaine. For if his wrath be kindled (yea but a little) they shall instantly perish, hee shall bruiſe them with a rod of iron, and breake them in peeces like a potters vessell. On the contrary, blessed are they who kisse the sonne, and put their trust in him; happie men, and wise Kings are they, who serue the Lord in feare, and reioyce before him in reuerence. ° God onely killeth, and maketh aliue; bringeth downe to the graue, and raiseth vp. *Ergo*, the Messias hauing his absolute power of life and death, is vndoubtedly Gods onely begotten sonne, whom he hath made heire of all things, and iudge of all men. And therefore Diuines interpret the cited words as properly spoken of Christ, and that in respect of

his { generation, } temporall.
 { Resurrection. } eternall.

° Some conſtrue this of his temporary birth, in saying *thou art my sonne*, God sheweth his diuine generation: and in saying *this day haue I begotten thee*, his humane natiuity. For *hodie*, signifieth in holy Scripture the present life, Heb. 3. 7. Psalm. 95. 8. *to day if ye will heare his voice*. So that *I haue begotten thee this day*; as if he should haue said, I haue brought my first begotten sonne into the world; I haue caused thee to become flesh, and in the fulnesse of time to be borne of a woman.

× Other vnderſtand this of Christs eternall generation. y As if God should haue said, other are my sonnes

° 1. Som. 2. 6.

¶ Heb. 1. 2.
¶ Act. 10. 42.
¶ Euthym.
Genebrard. in
Psal. 2.
Chrysost.
Cyril. Alex.
Greg. Nyssen.
apud Suarez.
Tom. 2. disp. 45.
sect. 1.
¶ Heb. 1. 6.
¶ Ioh. 1. 14.
¶ Galat. 4. 4.
× Auguſt. in
Psal. 2. & En-
chirid. cap. 49.
Athanaſ. ſer. 3.
contra Arianos
Ruffinus apud
Lorin. in loc.
¶ Suarez. Tom.
1. diſput. 2.
ſect. 3.

^a Iohn. de Turre
cremat. in
Psalms. 2.

^a Orat. de quin-
que ho. of. cap. 4.
habetur Rom. 6.
fol. 26.

^b In Psalm. 2.
C. de demonst.
euangel. lib. 6.
cap. 2.

^c Lib. 3. de sa-
cram. cap. 7.
^e Apud Lorin.
intro.

^f Apoc. 1. 5.
^g Coloss. 1. 23.

^h Mat. 27. 60 66.

improperly, but thou art my sonne properly; ^a *filius me-
nus naturalis, singularis, substantialis*: A sonne not by
creation as the whole world, nor through adoption as
the whole Church: but a sonne by nature, *my begotten*,
and *onely begotten sonne*, Iohn 3. 16. The very bright-
nesse, and expresse character of my person, Hebr. 1. 3.
Whereas *Arrians* and other object against this inter-
pretation the word *hodie*; Saint ^a *Augustine* answereth
appositly, that with God (vnto whom all things are
present) there is neither yesterday, nor to morrow, but
onely to day. *Apud Deum nunquam crastinus, nunquam
hesternus dies est, sed semper hodie*. And in his *Enchiridi-
on* cap. 49. *Vbi dies nec hesterni sine inchoatur, nec initio
era terminatur, semper hodiernus est*.

^b *Hilary*, ^c *Eusebius*, ^d *Ambrose*, with ^e other expound
this of Christs resurrection, as *Paul* here. *We declare to
you how the promise made to the fathers, God hath fulfil-
led vnto their children, euen vnto vs, in that he raised up
Iesus againe, euen as it is written in the second Psalme,*
thou art my sonne, this day haue I begotten thee. For to
raise vp againe from death vnto life euerclasting is a new
begetting; and in this sense Christ is called elsewhere
the first begotten, and the first borne of the dead. Againe,
the circumstances of the place leade the Reader to this
construction, *why doe the heathen so furiously rage to-
gether, and why do the people imagine a vaine thing?* that
is, as *Peter* and *Iohn* haue well applied it, Act. 4. 27.
*Herod and Pontius Pilate, with the Gentiles, and people
of Israel, gathered themselues together against the Lord
and against his Christ, euen his holy son Iesus*: and when
they had filled all things that were written of him (as
Paul in our text) *they tooke him downe from the tree, and
put him in a sepulchre*, ^h rolling a great stone to the
doore thereof, and sealed it, and making it sure with the
watch. In all which (as the Prophet speakes) their ima-
ginations and actions were vaine; for *hee that dwelleth
in heauen did laugh them to scorne, the Lord had them in
derision*:

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derision: he raised his Christ againe the third day, making him a King ouer his holy hill of *Sion*,¹ that is, absolute head of his Church, giuing him all the heathen for his inheritance, and the uttermost parts of the earth for his possession. And so God in raising Christ vp againe from the dead, evidently shewed that he was his onely begotten sonne. As if he should haue said, thou wert euer my sonne before to day, before there was any day: ^k but yet in *this day* of thy resurrection, I haue most especially manifested vnto the world that *thou art my son whom I haue begotten*. It is then an idle conceit to thinke that *Paul* is not author of that Epistle written to the Hebrewes, because the words of *Dauid* vrged here to proue Christs resurrection, are cited heere, chap. 1. vers. 5. to shew Christs eternall generation. For (as *Paul* in his Epistle to the Romans, chap. 1. vers. 4.) *Christ is declared mightily to be the sonne of God by rising againe from the dead*. His resurrection is an infallible demonstration of his diuinitie, seeing none euer raised another from the dead but by God; none euer raised himselfe from the dead but God. I conclude this obseruation in the words of ^m *Ambrose*, *Pulchre pater dicit ad filium, ego hodie genui te, hoc est, quando redemisti populum, quando ad caeli regnum vocasti, quando implesti voluntatem meam, probasti mecum te esse filium*.

The next Scripture quoted heere by *Paul* is, *Isay* 55. 3. The promises of God made to *Dauid* concerning the sending of Israels Sauour are, *sure mercies, and faithfull words*: he must of necessity therefore fulfill them in euery respect, ⁿ the which hee could not haue done but in raising vp Iesus againe; for the resurrection of Christ is the complement, and (as it were) *Amen* of all his promises; according to that of *P Paul*. hee died for our sinnes, and is risen againe for our iustification. See conclusion of the Gospell on *S. Thomas* day.

The last authority cited in this place to proue Christs resurrection, is taken out of the 16. Psalme, verse 11.

¹ Hierome, Augustine, Goutardus in Psal. 1.

^k Vide Caluin, in Psal. 2. & Suarez, Tom 2. in 3. Tom disp. 45. sect. 1. ¹ Apud Sixt. senen bib. sanct. lib. 7. heres. 8. obiect. 11.

^m Lib. 3. de sacram. cap. 1.

ⁿ Aretius.

^o 1. i. i. in. P Rom. 4. 25.

9 *Act. 2. 29.*

1 *I. King. 2. 10.*

6 *Colos. 2. 15.*

7 *Moses 13. 14.*

u *Caluin in loc.*

x *Ribera in Habacuc. 1.*
Num. 5.

y *Caluin in Habacuc. 1.*

thou shalt not suffer thine holy one to see corruption. The Iewes vnderstood this of *Dauid*, but (saith our Apostle) *Dauid* albeit he was a King, and a Prophet, and a Patriarke, a man according to Gods owne heart, as it is recorded of him in this present chapter, at the 22. verse; yet (after hee had in his time fulfilled the will of God) he fell on sleepe, and was laid vnto his fathers, and saw corruption. Earth he was, and to earth hee returned againe. But Christ Iesus although he was hanged on a tree, and put in a sepulchre: yet he saw no corruption. Hee rose againe the third day, triumphing ouer all his enemies openly, saying, O death, I will bee thy death, O graue I will be thy destruction. And therefore this Iesus is he through whom is preached vnto you forgiveness of sinnes, and by whom all that beleene are iustified from all things, from which ye could not be iustified by the law of Moses.

*Mors mortis morti mortem nisi morte dedisset,
à nobis vita Ianna clausa foret.*

Beware therefore, lest that fall on you which is spoken of in the Prophets] This text is taken out of the first of Habakuk, vers. 5: "but for as much as all the propheties were collected together into one volume; he saith in the Prophets." Or according to the Hebrew phrase, in the Prophets, is as if he should haue said, in one of the Prophets, as Genes. 23. 6. In the chiefe of our sepulchres bury thy dead, that is, in one of the chiefe. He doth alter the words of the Prophet according to the sound, but not according to the sense. *Habakuk* saith, behold among the heathen, Paul heere, behold ye despisers. In which our Apostle doth expound and not confound the Prophet: for whereas the Iewes despised the word of God, hee sent them to be taught by the Caldeans; y as if *Habakuk* had said, ye will not obey Gods voice, ye will not learne any thing in his schoole: wherefore yee shall ere it bee long be made to know his iudgements among the heathen: I oe (saith the Lord) I will raise vp the Caldeans that

that bitter and hasty nation, which shall march through the breadth of the land, to possesse the dwelling places which are not theirs. And ^a this their ouerthrow was a type of their future reprobation and spirituall vastity for the contempt of the Gospell.

These things are ^a ensamples, and are written to admonish vs vpon whom the ends of the world are come. Let vs therefore beware, that these heauie iudgements fall not vpon vs as they did vpon the Iewes. *Videte et aspicite, admiramini, admiramini*, take heed, & againe I say take heed, ^b quench not the spirit, despise not prophesying, receiue not the grace of God in vaine. ^c *Nemo malus nisi stultus*, he that is a despiser of the sawing word is an arrant foole; for if hee were wiser hee would kisse the sonne, and beware lest that fall on his head which is spoken of in the Prophets, *behold, ye despisers, and wonder, and perishe*.

^a *Ribera. ubi sup. Num. 7.*

^a *1. Cor. 10. 6. 11.*

^b *1. Thess. 5. 19.*

^c *Saluianus lib. 5. de Gubernat. dei.*

The Gospell, LUK 24. 36.

Iesus stood in the middest of his Disciples, &c.

Concerning the chiefe parts and passages of this Scripture: See Gospell 1. Sund after Easter: and Gospell on Saint Thomas day. Here pause, and pray.

Almighty father, which hast giuen thine onely sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and truth, through Iesus Christ our Lord: Amen.

The Epistle, EPHES. 4. 7.

Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ, &c.

^d Chrysost. in
Rom. 6.

^e Aquine.
Zanchinus.

^f Aretius.
Marlorat.

Ep. Cor. 13. 31.
27.

Saint Paul doth especially ^d two things in all his Epistles. 1. treatate. 2. entreate. Hauing sufficiently treated in the former Chapters of doctrinals, he commeth in this present to morales; entreating his Ephesians in generall, *to walke worthy of the vocation wherunto they were called*: in more particular, *to support one another thorough loue, keeping the vnity of the spirit in the bond of peace*: pressing this one point with arguments of ^e two sorts.

The first (of which epist. 17. Sund. after Trin.) is taken from such things as are common vnto the whole Church, as being in all the faithfull one and the same, *there is one body, and one spirit, and one hope, one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all*. As if he should argue thus, if the Church your mother bee but one, God your father but one, Christ your Lord but one, the holy spirit your comforter but one, if ye haue but one hope, one faith, one baptisme: I see no cause why ye should not liue together and loue together as all one, labouring to keepe the vnity of the spirit in the bond of peace.

The second, (contained in our present text.) is taken from such graces as are in *euery one diuerse*, ^f shewing that this inequality of gifts is not an hindrance, but rather a furtherance to vnitie: for asmuch as all of them are giuen by the same author for the same end. Vnto euery one of vs is giuen some gift, vnto none all, he that hath most hath but *a measure*. As then in the naturall body, *& the eye can not say to the hand, I haue no need of thee*:

thee: nor the hand againe to the feet, I haue no need of you: but euery part seeketh anothers and not his owne good. Euen so in the Church (which is Christs mysticall body) God made not all Apostles, or all Prophets, or Euangelists, &c. but some Apostles, some Prophets, some Euangelists, &c. There be diuersities of gifts, and diuersities of administrations, and diuersities of operations, 1. Cor. 12. euery one standeth in need of anothers gift, and thereupon is occasioned to support one another in loue, preserving the vnity of the spirit in the bond of peace. See epist. 2. Sun. after Epiphan. and 10. after Trinity.

In the whole
4. points are
to be considered especially.

1. Who, *Christ*, and that is proued out of the 68. Psal. verse 18. *hee led captiuitie captiue, and gaue gifts vnto men.*
2. When, *when hee ascended vp on high, euen aboue all heauens to fulfill all things.*
3. What, *hee made some Apostles, some Prophets, some Euangelists, &c.*
4. Why, *for the persfiting of the Saints, for the worke of the ministry, for the edifying of the body of Christ.*

Concerning the first: in that our Apostle doth auowe here that the diuersity of grace bestowed on the Church is *the gift of Christ*, whereas he saith elsewhere that *God the father ordained 2 Apostles, and Prophets, and teachers, and that the spirit worketh all these things, vnto euery one generally distributing as he will*; we may learne two conclusions in diuinity. 1. ^h That all the workes of the sacred Trinity *quoad extra* without it selfe. are common and communicable to euery person of the three. 2. That God the sonne is ⁱ equall in might and mercy to God the father, *he being ascended aboue all heauens is the giner of gifts vnto men*: and here we must accord the Prophet and our Apostle. The one saith, *he receiued gifts for men*, the other, *he gaue gifts vnto men*: and these two seeme to contradict each other. ^k Answer is made that *David* speakes

^h Occumen. in loc.

ⁱ Primasius in loc.

^k Hierom. expof. 1. in loc.

^l Aquin. in loc.

^m August in
Psalm. 67.

ⁿ Hieron. in
Psalm. 67.

^o Serm. Ca^ou-
lion. & Bib.
Hen. 8.

^p Apud Gene-
brard. in Psalm.
67.

^q Zamb^{us}.
Marlorat. in loc.

^r Mat. 10. 1.

^s Luke 10. 1.

^t Iohn 20. 21.

^u Mat. 28. 19.

^x Iohn 7. 39.

^y Iohn. 16. 7.

speakes of this deuotion in time to come, but *Paul* of this donation already past and accomplished; *David* of the promise, *Paul* of the performance. ^l Or *Christ* as he was *God* gave gifts in *beauen*, and as man *he* received gifts on earth: or *he* received ^m in that his members received: according to his owne saying, Mat. 25. 40. *In as much as ye haue done it vnto one of the least of these my brethren, yee haue done it vnto mee*: or he received ⁿ to giue, as Exod. 25. 2. *Speake to the children of Israel that they receiue an offering for me*, that is (according to the translation of our ^o present Church bible) *that they bring*: where *reioycing* (as ^p *Abben Ezra* notes) is *giuing*, and so *Paul* alluding rather to the ^q senie then to the words of *David*, saith *he* gave gifts vnto men.

Touching the second point: it is demanded how *Christ* is said here to haue made some Apostles and some Prophets, &c. When he went vp on high and led captivity captive, seeing wee read in the Gospels history, that he chose his ^r Apostles and ^s Disciples, and gave them a commission to preach in his life time; and that after his resurrection he confirmed them in his office by ^t breathing on them, and giving the holy Ghost, and saying, as my father sent mee: euen so send I you, ^u goe teach all nations, baptizing them in the name of the father, and the sonne, and the holy ghost. Answer may bee, that *Christ* is reported in this Scripture to haue giuen Apostles vnto the Church after he went vp on high, in respect of their gifts, extension, and ostension.

Extension, as hauing after *Christs* ascension received the gifts of the holy ghost after a more glorious manner, and in a farre greater measure. So the ^x text, *the holy ghost was not yet giuen, because that Iesus was not yet glorified*, and *if I goe not away, the comforter will not come vnto you: but if I depart I will send him vnto you*. And *Christ* at his ascension also charged them to waite for this promised power of the holy ghost. See gosp. Sun. after ascension day.

Ostension,

Oſenſion, and that 1. in reſpect of the 2 ſolemne inauguration into their Apoſtleſhip, on the feaſt of 3 Pentecoſt in the ſight of Gods people gathered together at Hieruſalem out of euery nation vnder heauen. It is reported of *Dauid* that he was firſt annointed King of Iſrael in the middeſt of his brethren, 1. Sam. 1. 16, and afterward in Hebron 2. Sam. 2. But hee was not called King vntill he was annoynted ſolemlly before all the tribes of Iſrael. 2. Sam. 5. Euen ſo, though it bee granted that the Apoſtles were nominated and elected to their office before Chriſts death, and confirmed in their calling after Chriſts reſurrection; yet they were not apparantly known vnto Gods people to bee ſo, till he went up on high and gaue the giſts of the holy Ghoſt vnto them in the viſible formes of clouen and fierie tongues, Acts 2. 3. ſee. epiſt. on Whiſunday.

2. *Oſenſion*, in regard of execution of their office, for albeit they had a commiſſion before to preach firſt vnto the 4 loſt ſheepe of Iſrael, and then vnto all nations in the world, Mat. 28. 19. yet they did not execute this commiſſion in gathering together a Church out of both vnto God, 5 vntill Chriſt had aſcended farre above all heauens to fulfill all things: and the reaſon hereof is rendred in our text, becauſe *Dauid* had ſo prophesied of him in the 68. Pſalme, when hee went up on high he led captivity captiue. and gaue giſts vnto men. And in deed it was at this time moſt fit for him, and beſt alſo for his, to giue giſts, it was exceeding fit for himſelfe, becauſe glorious conquerours in their ſolemne triumphes vſually lead their chiefe enemies ſettered either in iron chaines, as 6 *Paulus* *Emilius* triumphed ouer *Perſius*: or in iron cages, as 7 *Tamberlane* the great, vſed proud *Baiazer* king of the Turkes. And ſo leading captivity captiue, they deuicd the ſpoile to their friends and followers, as it is in the 8 Pſalme, Chriſt aſcending on high led captivity captiue, 9 that is, the diuell and all his complices, hell, death, and the graue, triumphing ouer them openly.

2 Zacharia.

2 Act. 2.

6 Mat. 10. 6.

5 Mark 16. 20.

6 *Linus* Decad.

5. lib. 5.

7 *Knales* in the life of *Baiazer*.

8 Pſalm. 68. 12.

9 Hierom.

Primaſius.

Aguine.

^h Mat. 18. 19.ⁱ Luke 13. 16.^k Arcinus &
Zacharias ex
grec. schol.^l Marlorat.^m Lombard.
A 1^{mo}.ⁿ Arcinus, Bez.
Zacharias.^p 2. Tim. 4. 5.
^q Decumen.
Theophylact.

openly. Giuing also gifts vnto the Church, as *Apostles, and Prophets, and Euangelists, and Pastors and Teachers*, who might ^h loose such as Satan ⁱ bindes: and it was at this time best for his followers, as not depending any longer vpon his bodily presence. See Gospell 4. Sun. after Easter.

The 3. remarkable point in this Scripture is what he gaue to men, *vnto euery one is giuen grace, according to the measure of the gift of Christ, &c.* He doth vnderstand by *grace* not *giuing* grace, for that (as he shewed in the former part of this Chapter) is in all the members of the Church one and the same: *one faith, one hope, one baptism, &c.* ^h But ⁱ *grace* is taken here for *reuelation*, namely for the diuers gifts of the holy Ghost, as *interpretation of tongues, and discerning of spirits, and the gifts of healing, prophesie, the word of knowledge, and the like*, of which hee disputeth at large, 1. Cor. 12. and so Paul ^l expoundeth himselfe in our present text at the 11. verse, *the same made some Apostles, some Prophets, some Euangelists, &c.*

Apostles were such as he called himselfe (either in his state mortall, as the 12. disciples: or in his state glorious, as Paul Acts 9. 15. and Matthias Acts 1. 26.) to preach his Gospell, and to plant his Church in euery nation of the world. Prophets were such as ^m interpret the scriptures of the Prophets. 1. Cor. 14. 4. *He that prophesieth, edifieth the Church.* and Mat. 23. 34. *Behold, I send vnto you Prophets*, that is preachers. ⁿ Or *Prophets* were such as had maruiculous wisdom, and could foretell things to come, as *Agabus* Acts 11. 28. signified by the spirit that there should be great famine thorough out all the world: which also came to passe vnder *Claudius Caesar*. *Euangelists* are so called either of preaching the Gospell, and so ^p Paul exhorted *Timothie* to doe the worke of an *Euangelist*: or else of ^q writing the Gospell, and so there bee but 4. *Euangelists* only, *Matthew, Marke, Luke, Iohn*. And here we may note the reason why

why the Church appointed this scripture to be read at this time, namely, because Saint *Marke* was an *Euangelist*, *Pastours* are such as are placed ouer a certaine cure, whereas *Apostles* had the whole Church for their charge, So *Paul* speakes vnto the Elders of the Church at Ephesus, *take heed to your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers.* And so *Bishops* in their dioces, and *Priests* in their parishes are *Pastors*. Or as *Theophylact*, *Pastors* and *Doctōrs* are *Presbyters* and *Deacons*. Or (as some y late Diuines obserue, *Pastors* are rectoris of the whole congregation, *Doctōrs* are catechists, and teachers of the youth and other newcomes into Christs schoole. *Pastors* are such ^z as feed Christs sheepe, and *Doctōrs* are such as feede Christs lambes: or (as ^a *Beza*) *Pastors* are they who gouerne the Church, and *Doctōrs* are they who gouerne the schooles. But I rather embrace their opinion ^b who think *Pastors* & *Doctōrs* are diuers names of one office, ^c euen as feeding and teaching are all one: for otherwise *Paul* (as *Hierome*, *Lombard*, *Anselme* haue noted vpon the place) would haue distinguished them as he did the rest, and haue said, *he gaue some Pastors, some Teachers:* as well as *some Apostles, some Prophets, some Euangelists*, &c. but he ioyneth them together *Pastors and Teachers*, ^d insinuating that *Pastors* should teach, and that (as our Church speakes) both by their preaching and lining, ensamples in word, in conuersation, in loue, in spirit, in faith and purenes, 1. Tim. 4. 12.

^e Some Diuines obserue that these functions are partly temporall and extraordinary, as *Apostles, Prophets, Euangelists*: and partly continual and ordinary, as *Pastors, and Teachers*: but herein I tread in the steps of that holy father my most honoured and honorable master *Archbishop Whitgift*, who ^f writing against the schismatickes of his age saith, and proueth out of this our present text also, that all these degrees of ministers remaine still in some sort vntill the worlds end. For first

(as

^x *Caluin.*
Zanchius.

^c *Acts 20. 21.*

ⁱ *Oerumen.*
Lombard.
^u *Anselm.*
^x *In loc.*
^y *Aretius.*
Zanchius.

^z *Anselm.*

^a *Annot. in loc.*

^b *Augustin.*
Chrysostom.
Musculus apud
Dr. Whitgift
defense of his
answere to the
admonition.
fol. 234.

Idem Bullinger.
& Piscator in
loc.

^c See *turnay*
of pretended ho-
ly discipline.
c. 1. 9.

^d *Anselm.*

Lombard.

^e *Beza.*

Zanchius.

^f *Defense of his*
answere to the
admonition.
fol. 229.

¶ Aretius.
Bergs.

(as *Novelists* acknowledge) *Paul* in this place maketh a perfitte platforme of a Church, and a full rehearfall of all offices therein contained, and he saith expressly that *Christ* ascending vp on high gaue them for the gathering together of the Saints, and for the worke of the ministry, &c. Till we all come to the unity of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full age of *Christ*. That is, as *Caluin*, *Zauchius*, and s other, vntill wee meet in that other world to come.

I know there were certaine things in the blessed Apostles which were proper vnto themselves, as their immediate calling from God, the power of working miracles and their commission to goe into the whole world, &c. but to preach the Gospell of *Christ* in places where need requireth (although it be not peculiarly committed to them) or to gouerne the Churches already planted: I see no cause why it should not be perpetuall among the Ministers of the word.

Likewise the function of an *Euangelist*, if it be taken for the writing of the Gospell, it was temporal and hath his ende. But if it be taken for preaching to the people plainely and simply, as ^b *Bullinger* thinketh: or generally for preaching the Gospell: as ⁱ *Musculus* supposeth, in which sense *Paul* said vnto *Timothie*, do the worke of an *Euangelist*: or for preaching more zealously then other, as ^k *Bucer* imagineth; I make no doubt but that it still remaineth in the Church.

Moreouer, *Prophets* if they bee taken for such as our Apostle meaneth in his ^l *Epistles* often, I say for such as haue an especiall gift in interpreting the Scripture, whether in vnfoldng the deepe mysteries thereof vnto the learned, or in expounding the plaine sense thereof vnto the people: then it must of necessity be granted that they be perpetuall officers in the Church as *Pastors* and *Dofors*.

Saint ^m *Ambrose* therefore construeth our text thus,
Apostles

^b In loc.
ⁱ Loc. com. sit.
de verbi mi-
nistriis.

^k In loc.

^l Rom. 12.6.
1. Cor. 11.4. &
1. Cor. 14.1.

^m Com. in loc.

Apostles are Bishops, *Prophets* are Interpretours of the Scriptures, *Euangelists* are Deacons. And ⁿ *Hyperius* saith that God will alwayes haue these degrees in the Church, and *Peter Martyr* in his Commentaries vpon the 12. to the Romanes is of opinion, that our Apostle describeth in that place such gifts as are necessarie for the Church at all times, among which hee mentioneth (as a chiefe one) *prophesying*. To be short, *Bullinger* vpon this text obserues that the words *Apostle*, *Prophet*, *Euangelist*, are confounded: and the Pastors of *Zurich*, in the latter confession of *Heluetia* chap. 18. write thus, *The ministers of the new testament are termed by diuerse names, for they be called Apostles, Prophets, Euangelists, Bishops, Elders, Pastors and Doctors.*

And here *Protestant* Diuines haue well obserued against the Church of Rome, that *Paul* among all these degrees of the ministry, names not the Popes office, the which he would not haue forgotten, if it had bin so necessary for the deciding of controuersies, and preseruati-
on of vni-ty in truth, as our aduersaries pretend. And whereas the *Rhemists* reply that *Bishops, Elders, & Deacons* are not mentioned in this catalogue: ⁿ Answer is made that the functions of *Bishops* and *Priests*, (as they respect the externall gouernment and policie of the Church) are named elswhere generally and particularlie: but in respect of teaching (which is intended here more principally) they are contained vnder *Pastors* and *Doctors*. If the Pope will be reputed an Apostle, then (as *Cardinall Caietane* notes) he must also be both a *Prophet*, and an *Euangelist*, and a *Pastor*, and a *Teacher*, for (as he saith) an Apostleship eminently comprehendeth all these graces: it may be granted (as I conceiue, which *Anselme* collecteth here) that *Archbishops* and *Primates* haue the roomes of *Apostles* in the Church, but yet I see not how the Pope can be crouded into the text: for if this absolute supremacie were necessary, then assuredly *Paul* would not haue said Christ made some *Apostles*,
some

ⁿ In verbi Pauli
2. Cor. 9. 2. inter
opuscula Hyperij
pag. 671.

^o See harmon.
confess. sect. II.
pag. 336.

P. Zanchius.
Maxorat.

^q Dr. Fulke in loc.

^r In loc.

* One at one
time which as
universall Bi-
shop of the
Church should
haue the whole
world for his
Dioces.

† Caietan.

† Zanchius.

u Calvin.

x Castalion.

y Ephes. 2. 19.

z Erasmus.

Marlorat.

Vatablus.

a Prou. 24. 16.

b Iam. 3. 2.

c August. epist.

54.

d Caietan.

e Psal. 84. 7.

f 2. Tim. 3. 16.

some Prophets, some Enangelists, &c. But rather Christ gaue to the Church * one Apostle, some Prophets, and many teachers.

The fourth and last obserueable point in our text is, for what end Christ ascending vp on high gaue gifts vn. to men, and that is threefold. Namely,

the { *Perfecting of the Saints.*
Workes of the Ministry.
Edifying of the body of Christ.

† The first concernes such as are called already, *Saints*. The second, such as are to cal, exercising *the workes of the ministry*, to wit, *Apostles, Prophets, Enangelists, &c.* The third, such as are yet to be called, and to bee built vpon the foundation of the Prophets and Apostles. † Or the first concernes the people, the second the Pastour, and the third both.

For the edifying of the Saints] I finde diuerse readings of this clause. Some reade ad *constitutionem*, or ad *condendos sanctos*, agreeable to the present text of our Communion book here. The Saints are of Gods house, hold, and the Church is Gods house, Hebr. 3. 6. The chiefe builders whereof vnder Christ are *Apostles, Prophets, Pastours and Teachers*, as I haue shewed Epist. on Saint Thomas day.

z Other reade ad *instauracionem*, for the repairing of such as are decayed in Gods building. * The iust man falleth seuen times, b in many things we sinne all, c *enim dicimus optimum qui peccat minimum*. And therefore that we may not fall from grace finally, wee need daily to be d repaired and vnderpropt in Gods house by the powerfull exhortations of *Pastors and Teachers*.

Our new translation (herein agreeing with the Syriac and vulgar Latine) reades *for the perfecting of the Saints*. And it may be so construed in two respects: first in regard of their daily growing from e strength to strength, vntill they bee *perfect men in Christ*: for the word is profitable to teach, improve, correct, and to in-
struct

struct in righteousness, that the man of God may be perfected, & throughly furnished vnto all good works.

2. 8 For that their number is fully perfected and accomplished by the preaching of *Apostles, Prophets, Evangelists, Pastors, Teachers*. According to this exposition the *Geneua* bible hath it, *for the gathering together of the Saints*. All of vs are by nature like ^h sheepe which haue gone astray; wherefore Christ as being the ⁱ chiefe sheeheard, *gane some Apostles, some Prophets, some Evangelists* to gather vs together from ^k East and West, and to bring vs vnto his flocke, that there may bee but ^l one sheepfold and one sheeheard. His sheepe heare his voice, *Pastors* and *Teachers* vtering his words, are his ^m voice; he made therefore for the gathering together of his elect *some Apostles, some Prophets, some Evangelists, &c.*

ⁿ Other reade *adcoagmentationem sanctorum*, for the ioyning and ioynting of the Saints. He speaketh of the Church as of a body consisting of Gods elect as of many members, *a body coupled and knit together by euery ioynt*, verſ. 16. And therfore whereas the Saints through *Adams* originall transgression, and their owne actuall offences are many times out of ioynt, disunited from their head Christ, and diuided also from his members; it pleased the Lord, out of his infinite wisdom and goodnes to *giue some Apostles, & Prophets; and Evangelists, &c.* As Chirurgions and Phyſicians of the soule, who might by the preaching of faith vnite them againe to their head, and by the preaching of good workes knit them together among themselues in the bond of peace. And here you may note the true cause why the worst men and members of a parish, euermore regard a good Pastor least. It is because they bee feet, and legs, and thighs, and hands out of ioynt, & so cannot endure the touch of the Chirurgions hand, whose chiefe care is to worke their cure. He that is sicke of a lethargie, desires to sleepe although he die for it; and hee that is lul-

8 *Ue eorum numerus impletur.*

Hierome.

Vatablus.

^h *Esay 53.6.*

ⁱ *1. Pet. 5.4.*

^k *Mat. 8. 11.*

^l *Ioh. 10. 16.*

^m *Iohn 1. 23.*

See Gosp. Sun. 4. in Aduent.

ⁿ *Aretius.*

Beza.

Zanchius.

o Exech. 3. 17.

p Ephes. 5. 14.

q Aff. 22. 21.

r Aff. 17. 6.

s Aff. 16. 20.

t 1. King. 21. 10.

u Epist. 48.

x Aretius.

y Zanchius.

z 2. Cor. 1. 24.

a De considerat.
lib. 2.

b 1. Cor. 12. 7

c Bernard. lib. 3.
de considerat.

d Iohn 21.

led asleepe in sinne, cannot away with the ° watchman of God. If a Minitter shall either out of weakenesse suffer his drowie people to snort stil in their vncleanesse, or out of wickednesse sleepe with them a little himselfe; then hee may peradventure for a while bee reputed a good shepheard among those scabbie sheepe: but if he shall once rouze them, and raise them out of their security, saying with p Paul, *awake thou that sleepest, and stand up from the dead*; then instantly the wit-foundred drunkard cryeth out, *away with such a fellow from the earth, it is not meet hee should live, for hee subuerts the state of the world, and troubleth our city*. Then the couetous oppressor is ready to tell the Prophet, as t *Abab* did *Eliab*, *Hast thou found me O mine enemy*? Then the whole rabble furiously raging together against the Lord, & against his annointed conclude peremptorily, that apeece of a pulpit is enough, & halfe a benefice too much for such an vnquiet spirit. S. u *Augustine* sweetly, *Qui phreneticum ligat, & lethargicum excitat, ambo- bus molestus, ambo amat*.

For the worke of the ministry] The gifts of Christ here mentioned are not theoricall, but x practicall, giuen vn- to Pastors for the worke of the ministry, y the word worke forbids loytering, and the word ministry lording. I pray misconstrue not this glosse, seeing I meane as z Paul, and speake as B. Latimer did almost in euery sermon. *Domabis lupos, sed non dominaberis ouibus*, as a Bernard told *Eugenius*.

For the edifying of the body of Christ] b The gift of the spirit is giuen to euery man to edifie withall; hee there- fore that is a non edificant, is vnworthie to bee called an Apostle, or Prophet, or Euangelist. c *Positi estis dispen- satores, sed in edificationem, non in destructionem: aliter non fidelis dispensatio, sed crudelis dissipatio*. The Do- ctors office is to teach, and the Pastors calling to feed. Our great Lord repeated this iniunction vnto d Peter thrice, *feed my lambes, feed my sheep, feed my flock*, that

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is, as ^c Bernard excellently, *pasce mentes, pasce oves, pasce opes*: *pasce animi oratione, verbi exhortatione, exempli exhibitione*. And here the people likewise may learne to reuerence their Pastors and teachers, as the Ministers of Christ sent from aboue to ^f watch for their soules. If they must ^g *honorare bonum dominum etiam in malo seruo*, respect euery Prophet, and Euangelist, and Pastor for his workes sake, 1. Thessal. 5. 13. then vnto such as rule wel, and labour in the word and doctrine, they must (as our ^h Apostle speaks) giue double honour.

^c Ser. 2. de resur. dom.

^f Heb. 13. 17.

^g Paulinus epist. lib. 1. epist. 1.

^h 1. Tim. 5. 17.

The Gospell. I OH N 15. 1.

I am the true vine, and my Father is an Husband-man, &c.

AS a kind friend loth to depart with his familiars, in giuing a farwel often breakes off his speech and begins a new discourse: so Christ heere being now to leaue the world, after hee had ended one sermon vnto his Disciples in the chapter going before, falleth into another of the like argument in this present, wherein hee doth especially two things, *exhort* and *comfort*.

ⁱ Jansen. concord. cap. 135.

1. To continue stedfast in the faith, and that vnder the parable of the vine, intimating that *as the branch cannot beare fruit of it selfe except it abide in the Vine: so they can doe nothing vnlesse they abide in him.* Vrging this one point by diuers reasons; all which may be reduced vnto

He doth
exhort
all his
follow-
ers,

the

bleſſedneſſe
of ſuch as a-
bide, being

Pœna damni, they
beare no fruit,
verſ. 4.

Pœna ſenſus, they
be taken away,
verſe 2. with-
ered, gathered,
caſt into the
fire, burnt, v. 6.

Purged by God
the father, v. 2.

Cleanſed by God
the ſonne, v. 3.

Cōſorted by God
the holy Ghoſt,
*abide in mee,
and I will abide
in you by my
ſpirit*, verſ. 4.

Relieued in what-
ſoeuer they ſhal
aſke, verſ. 7.

2. To make demonstration hereof in workes of piety, glorifying God, and louing one another.

He

Hee comforts them
against the
worlds hatred:

1. From his owne example, vers. 18.20.
2. From the cause of this hatred, ver. 19.
3. From the cause of the cause, vers. 21.
22. 24.
4. For that God and Christ suffer with them, vers. 23.
5. From the prediction of holy Scripture, vers. 25.
6. By promising to send the comforter, vers. 26.

I am the true Vine] Christ is called heere a *Vine*, as else where a^l Lion, a^m Sheepe, aⁿ Lambe, a^o corner Stone, a^p Doore. A true Vine by a way of difference from the wilde vine; or (as *Rupertus* vpon the place) to distinguish it from the Vines of Sodome and Gomorrah, whose grapes (as *Moses* speaketh in his song) are grapes of gall, and their clusters are bitter, their wine is the poyson of Dragons, and the cruell gall of Aspes. A true Vine, not simply, but in a simile: not truly a Vine, but like a true Vine. *Vera* (saith^r *Augustine*) *per similitudinem, non per proprietatem*: a true Vine, ^r as in the first chapter of this Gospell, at the ninth verse, *the true light*. Now the resemblances betweene Christ and a true Vine are^u manifold.

1. A Vine is not sowne in the ground, but planted a young slip of an old tree: so Christ is a naturall branch of God the Father, euen very God of very God; but for vs men and our saluation hee was translated from heauen, and planted on earth, that is, borne of the Virgin *Mary*; of whom it is said, *Esay* 45.8. *Let the earth open, and let saluation and iustice grow forth, let it bring them forth together, I the Lord haue created him*. A blessed earth, in whose^x blessed fruit y all the nations of the world are blessed.

2. The Vine that it may beare the more fruit, is cut and pruned: and so Christ, although he were conceived of the holy Ghost, and borne without all sinne; yet for

^l *Apoe.* 5.5.
^m *Act.* 8.32.
ⁿ *Iob.* 1.29.
^o *Ephes.* 2.10.
^p *Iob.* 10.9.
^q *Caietan.*
Aretius.
^r *Deut.* 32.33.

^s *Tract.* 80.
in *Joan.*
^t *Maldonat.*
in loc.

^u See *Bernard.*
tract. de passion.
dom. cap. 1.2.3.
^v *Paratus*
ser. de S. Marco.

^x *Luk.* 1.42.
^y *Gen.* 22.18.

¹ Esay 53.4.

² Act. 10. 36.

³ Heb. 1. 2.

^c Psal. 24. 7.

^d Bernard, tract.
de passion. dom.
cap. 2.

^e Mat. 8. 20.

^f In loc. Esaiæ.
^g Vbi supra.

^h Paratus.

ⁱ Mat. 27. 30.

^k Mat. 22. 17.

our sakes he was circumcised on the eight day, ² wounded for our transgressions, and broken for our iniquities. Again, Christ albeit hee were ^a Lord ouer all things, and ^b heire of the whole world: yet for our saluation he suffered his glory to be pruned by the knife of ignominie; for whereas hee was the ^c King of glory, hee made himselfe of no reputation, Philip. 2. 7. Hee tooke on him the forme of a seruant, and was made man, (as David speakes of him) a worne and no man, a very scorne of men, and outcast of the people, Psalm. 22. 6. His wealth was pruned by the knife of pouerty, ^d Pauper in natiuitate, pauperior in vita, pauperimus in cruce: So poore in his birth, that hee was borne in another mans stable; so poore in his life, that he said of himselfe, ^e the Foxes haue holes, and the birds of the heauen haue nests: but the sonne of man hath not whereon to rest his head. So poore when he was dead, that he was buried in another mans tombe, Matth. 27. 60. His pleasure was pruned by the knife of sorrow, Lament. 1. 12. Behold, and see, if there be any sorrow like vnto my sorrow. His familiar acquaintance was also cut away from him, by the knife of feare; Iudas betrayed him, Peter denied him, other forooke him, all were disperced, He did tread the winepresse alone, and of all people there was none to helpe him, as ^f Hierome and ^g Bernard apply that of the Prophet Esay, chap. 63. 3.

3 The Vine is dugged, and digged, as wee reade in the fifth chapter of Esay. So Christ was ^h dugged when the foule-mouthed ⁱ Iewes spit vpon him; and he was digged on euery side, when as his aduersaries by propounding captious questions had cast a trench round about him; as in asking, ^k Is it lawfull that tribute be giuen to Cesar or no? If hee should haue disputed against the tribute, he had offended the Prince: if for the tribute, displeased the people who did beare this heauie burthen against their wils. See Gospell, Sund. 23. after Trinity. Again, they digged a pit round about him in bringing

bringing the ¹ woman taken in adultery before him, and demanding *what sayest thou?* for if he should haue condemned her hee might seeme to contradict his owne sayings, ^m *I will haue mercy not sacrifice,* ⁿ *learne of me for I am humble and meeke.* If acquit her, he should contrary *Moses* law, *Leuiticus 20.10. The adulterer and adulteresse shall die the death.* See *Bernard, de passione domin. cap. 3.* Moreouer Christ on the crosse was digged, his side with a ^o speare, his ^p hands and feet with nailes, and those so bigge that (as ^q *Socrates* reporteth in his ecclesiasticall history) *Constantine* made thereof an helmet and a bridle for his owne vse in warre.

4. The Vine is bound vnto the wood, and fastened vnto the wall on which it groweth: euen so Christ was led away ^r bound vnto *Pontius Pilate*, and nailed vnto the wood of the crosse, so fettered and fastened with bonds (as that the Church saith of him in the ^s *Canticles*) *my well beloued is as a bundle of myrrhe vnto mee.* *Myrrhe* being bitter and sharpe, doth insinuate the grievousnes of his passion, and a *bundle* the multitude of his sorrowes. And ^t so Christ is vnto the Church a *bundle of myrrhe*, when as shee meditateth on his death and passion; how he was bound, that shee might be made free: how he was beaten, that shee might escape punishment: how hee was broken, that shee might be healed with his stripes, *Esay 53.5.*

5. The Vine being thus planted, pruned, cut, bound, digged, dugged, spreades her branches farre and wide. So Christ (as calling his followers from ^u East and West, hauing the ^x heathen for his inheritance, and the vttermoost parts of the earth for his possession) extends and ^y stretcheth out his branches vnto the sea, and this boughes vnto the riuer: Christ is the Vine, and all Christians are his branches. ^z All of vs are by nature drie, and fit for nothing but the fire: therefore that wee may be fruitfull and liue, we must first be grafted into Christ as into a Vine by the fathers hand: without his grace we

¹ *Iob. 8.3.*

^m *Mat. 9.13.*

ⁿ *Mat. 11.29.*

^o *Iohn. 19.34.*

^p *Foderunt manus Psal. 22.17.*

^q *Lib. 1. cap. 13.*

see S. Ambros.

orat. de mort.

Theodo. in fine.

& Baron. Rom.

^r *Sol. 307.*

^t *Mat. 27.2.*

^s *Cap. 1.12.*

^t *Bernard. de*

passione dom.

cap. 4.

^u *Mat. 8.11.*

^x *Psalm. 2.8.*

^y *Psalm. 80.11.*

^z *Caluin.*

beza.

^a *Giron. con. in
fest. B. Marci.*

^b *Apud Ambros.
de fide lib. 4.
cap. 7.*

^c *Theophylast.
Euthym.*

^d *August. tra 3.
80. in Ioan.*

^e *Maldonat. in
loc.*

^f *Athanasius.
in symbol.*

^g *Ambros. &
Augustin. ubi
supra.*

^h *Crisostom.
Theophylast.
Euthym.*

can do nothing, and thorough his helpe able to doe all things, Philip 4. 13. now the diuine vnion is ^a threefold. *Essential* and so God the father is all one with God the sonne, and God the holy Ghost: *personal*, and so God the sonne being made flesh is vnited to the humane nature: *spiritual*, and so such as abide in Christ and are ioyned in spirit to the Lord are one with Christ the Lord, 1. Cor. 6. 17.

My father is an husbandman] The blasphemous ^b *Arians* obiekt here that Christ and God as the vine and husbandman are of diuers natures, and that Christ as the vine must of necessity be subiect and inferiour to God which is an husbandman. Answer is made that a similitude runs not on foure feet, but that it standeth vpon one legge principally: now the maine drift of this comparifon is not to shew what care this husbandman hath ouer the root of the vine, ^c but what he doth vnto the branches. *Every branch that beareth not fruit he will take away, and every branch that beareth fruit will he purge, &c.* Christ vttered this parable ^d as our mediator and head of the Church, and hee could not haue bin the Churches head, ^e except he had bin God and man. Christ then ^f as touching his manhood was inferiour to the father, Iohn. 14. 28. *My father is greater then I*: yet equal as touching his Godhead. Ioh. 10. 13. *I and my father are one*, coequal in might and mercie. So the text here, God the father as an husbandman *purgeth every branch that beareth fruit*, vers. 2. and God the sonne likewise doth the same, vers. 3. *now are yee cleane thorough the words which I haue spoken vnto you.* ^g So that Christ as God, is an husbandman so well as his father, he purgeth and pruneth the boughes of the vine so well as he, ^h *vna enim operatio patris & filij*, Ioh. 5. 19. *What soeuer the father doth, the same things doth the sonne also.*

Every branch that beareth not fruit in me he taketh away] Christ exhorting his followers to continue stedfast

fast in the faith, argueth *a pana & premio*, from the punishment of such as abide not in him, and from the reward of such as abide, the punishments of hypocrites and false Christians which abide not in him are

1. *They beare no fruit.*
2. Bearing no fruit they bee *cut away* from the Vine.
3. Being cut away from the Vine, they bee *cast out* of the Vineyard.
4. Being cast out of the Vineyard they *wither*.
5. Being withered *men gather* and fagot them.
6. Being made fagots they bee *cast into the fire*.
7. Being cast into the fire they *burne* in that vnquencheable flame, ⁱ where the worme dyeth not, and the fire neuer goeth out.

First, they beare no fruit, for faith our Sauour, *as the branch cannot beare fruit of it selfe, except it abide in the vine: no more can yee except yee abide in mee, for without me can ye do nothing.* The Pelagian hereticks affirmed ^k *à Deo habemus quod homines sumus, à nobis ipsis autem quod insti sumus*, that we are men, we receiue from God: that we are good men, commeth from our selues, but truth it selfe here *contradicit & dicit*, a branch cannot beare fruit of it selfe, &c. This one clause ^l (saith *Augustine*) *corda instruit humilium, ora obstruit superbis*, it comforts a poore publicane, but it confounds a proud Pelagian. And that other sentence, (*without me can ye do nothing.*) confuteth also the *Semipelagian*, I meane the Papist, auowing that a man hath a power of free will in his owne nature which once being stirred and helped can and doth of it owne selfe cooperate with grace. The word *nothing* makes very much against this opinion, as *Augustine* noreth vpon the place. For Christ said not *sine me parum potestis facere, sed sine me*

^l Marke 9.48.

^k *August. tracl.*
^{81.} *in Ioan.*

^l *Ubi supra.*

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me nihil : now that wee may the better vnderstand this controuerſie, man is to be considered in a foure-fold estate, to wit

In statu { *Conſeſſionis*, as hee was created.
Inſeſſionis, as he was corrupted.
Reſeſſionis, as he was renewed.
Perſeſſionis, as he ſhall be glorified.

In the firſt eſtate we giue to the will of man a liberty of nature, *Adamus enim* ^m *acceperat poſſe ſi veller, ſed non habuit velle quod poſſet.* In the third we grant a libertie of grace, for if the ſonne make you free, ye ſhall be free in deed, Iohn 8.36. The ſpirit of Chriſt which is free, Pſalm. 51.12. giueth liberty to the captiues, and openeth the priſon to them that are bound, Eſay 61.1. and deliuereth vs from the power of darknes, Coloff. 1.13. In the fourth eſtate we confeſſe a liberty of glory. Al the doubt betweene vs and the Papifts, is of the ſecond eſtate, how man corrupted is renewed, how he commeth vnto regeneration after degeneration. And yet herein we conſent that the will of man in turning vnto God and in doing good is not a ^a ſtocke or a ſtone, in ^o all and euery reſpect paſſiue, for euery man is willingly conuerſed, and by Gods grace at the very time of his conuerſion he willett his owne conuerſion, and ſo the will of man is in ſome ſort a coworker with grace. For this end ^p *Paul* exhorteth vs not to receiue the grace of God in vaine, but to worke out our ſaluation in feare and trembling, Philip. 2.12. To this purpoſe the ſaying of *Auguſtine* is very remarkeable, *qui fecit te ſine te, non iuſtificabit te ſine te. Fecit neſcientem, iuſtificat volentem.* He who made thee without thee, will not iuſtifie thee without thee. What thē is the maine difference between the Papifts and vs in this queſtion? it is in one word this, they write that our will is a coworker with grace by the force of nature : we ſay that it workes with grace by grace. They teach that grace doth enable the will of it ſelfe to doe good workes if it pleaſe : but wee further adde

^m *Auguſt. de correptione & gratia. cap. 11.*

ⁿ *Idolam. in loc.*

^o *Perkins reſormed Cat. Tit. free will, & Dr. Abbot ibidem.*

^p *2. Cor. 6.1.*

^q *Ser. 15. de verbis Apoſtoli.*

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adde that grace worketh in the will of man to please, to do such offices as God requireth at our hands. He doth not hang his worke vpon the suspended *if*, of our will, but he worketh in vs to will, and *causeth vs to do the things that he commandeth vs to doe*. We will in deed (saith *Augustine*) but God worketh in vs to will : we worke, but God worketh in vs to worke : we walke, but he causeth vs to walke : we keepe his commandements, but he worketh in vs to keepe his commandements. In the words of *Paul*, it is God that worketh in you both the will, and the worke, euen of his good pleasure, *Philip. 2. 13.*

If God only made thee a man, and thou thy selfe hast made thy selfe a good man, thy worke of necessity must be greater then Gods worke. *« Melius est enim iustum esse, quam te hominem esse,* our bare being is not so good as our better being : wherefore to stop thy presumptuous mouth, and to beate the lie downe thy throat, Christ here saith expressly, *ye can beare no fruite except ye abide in me, without me can ye do nothing.* In naturall and humane actions it is true that your will is free, yet see that your will is alway subordinate to my will : *in whom ye liue, and moue, and haue your being* ; but in spirituall things appertaining to the kingdome of heauen : *your selues are not sufficient as of your selues to thinke,* much lesse to speake, least of all to doe that which is good.

Qui viuet in folijs venit a radicibus humor.

The iuyce which is in the branch commeth originally from the root, and so *qui viuet in folijs*, &c. The graces eminent in the sonnes of God are from aboue, proceeding from the father of mercies and fountaine of all grace ; *qui a seipso se fructum existimat ferre, in vite non est : qui in vite non est, in Christo non est : qui in Christo non est, Christianus non est.* *August. tract. 81. in Euang. Iohan.* See epist. Sun. 11. & 12. after Trinity.

The rest of the punishments here mentioned are very grieuous,

« Ezechiel. 36. 27.

« Lib. de bono persecuerans. cap. 13.

« August. cont. dauid. epist. Pelagian. lib. 4. cap. 6.

« August. de verbis Apostoli ser. 15.

« Act. 17. 28.

« 2. Cor. 3. 5.

^a Mat. 25. 43.

^a Dion. Carthus.
de 4. nouis.
part. 3. art. 11.
^b Ieremy 2. 13.

^c Thom. 12.
quest. 87. art. 4.
10. de combis.
compend. theo.
log. lib. 7. cap. 22.

griuous, as to be cut away from the Vine, to be cast out of the vineyard, to wither, &c. but the last of all is the greatest of all, I meane the *burning* of fruitlesse branches in hell fire which is vnquencheable. This of all terribles in the Scriptures is most terrible, whether we consider in it the paine of the losse, or the paine of sense: the reprobate which abide not in Christ haue paine of losse, for the Vine saith vnto such branches at the last day, *depart from mee*, from me that am your first beginning and last end, from me that am your redeemer, from me that made my selfe man for your sakes, and receiued these wounds for your remedy, from me that inuited you with pardon, and ye would not accept it. Wherefore depart for euer from my friendship, from my protection, from my kingdome, from my paradise, from my sight. And because whatsoeuer is separated from Christ, is also separated from those who goe with Christ; in saying, *depart from me*, he saith likewise depart from mine, from the quiers of my glorious Angels, from the sweet company of my blessed mother, and from all my most happy Martyrs, Apostles, Prophets, Confessors, in a word from all the holy Saints and host of heauen, *into euermlasting fire prepared for the diuell and his Angels*. For as in ^a sinne there is an auersion from the creator, and a conuersion vnto the creatures, according to that of the ^b Prophet, *they haue forsaken me the fountaine of liuing waters, and haue digged pits, euen broken pits that hold no water*, so in the punishment of sinners (as ^c diuines obserue) there is not onely *pena damni*, which is answerable to their auersion from the creator, but also *pena sensus*, which is answerable to their conuersion vnto the creatures, and therefore such branches as beare no fruite are not only cast out of the sight of the Vine, and the whole vineyard: but also gathered together, and made the fagots and fellow of hell fire: the which in many respects is exceeding dreadfull, especially because the torments of this *Aetna* neuer dying euer

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euery frying, are both vniuersall and eternall. Hell paine is vniuersall, afflicting euery power of the soule; euery part of the body. Concerning the soule; the *imaginatiue* faculty shall be tortured with horrid imaginations, more terrible then those which a deepe melancholic man suffers in his dreames, or then those the cruell Egyptians saw, which (as the ^d Wiseman speakes) were *fearefull visions, and sorrowfull sights, affrighting visages of wild beasts, and hissing of Serpents, &c.* Thy will, as hauing in nothing it owne will, is an hell of it selfe to it selfe. The *memory* shall be continually troubled with a fixed recordation of things passed, that it once possessed, and of the present which it now suffereth, and of those which are to come in eternity. So that it cannot thinke vpon any thing, which in any sort should administer comfort; for if it calles to mind the pleasures it had in the world, it is for its greater torment; *e Materiam tristitia non delectationis causa*, saith *Aquine*. The *vn*derstanding shall bee so darkened, as that it shall bee full of errours and illusions, euen as a tumultuous sea, with innumerable waues of imaginations, more bitter then gall, some going, other comming, all restlesse.

As for the body, the damned are to bee ^f bound hand and foot, crouded together in the prison of vtter darknesse, like bricke in a fiery furnace, that they shall not bee able to wrinch, hauing not so much as a chinke where any winde may enter to refresh them in this lake of fire burning with brimstone. Their *sight* is affrighted with vgly diuels and darkenesse, their *hearing* with odious and hideous outcries, their *smelling* with noysome stinkes, and insupportable sweat reaking from the filchie bodies vnder torture; their *taste* with a raging ^h thirst, and a rauening hunger, tasting such things as are more bitter then ⁱ gall or wormewood; the *feeling* afflicted in euery part with intollerable flames, in comparison whereof our earthly fire is no more then as if it were but painted. The least of these torments named,

^d *Wisd.* 17.4.

^e *In addit. ad. 3. part. sum. quest.* 98. art. 7.

^f *Mat.* 22. 13.

^g *Apoc.* 19. 20.

^h *Luk.* 16. 24.

ⁱ *Jer.* 23. 15.

and

^k Io. Frith pre-
face before his
answere to Ra-
stals dialogue.
^l Tract. 80.
in 1021.

^m Act. 15. 9.

ⁿ In loc.

^o Rom. 7. 19.

^p Tyndal. prolog.
upon Gen.

^q Heb. 12. 6.

and infinite moe not named, is more grievous then the
greatest, either sicknesse or sorrow they suffered on
earth; and yet all these shall eternally continue, with-
out either ease or end. See Gospell 1. Sund. after Tri-
nity. Lombard. sent. lib. 4. dist. vlt. & sententiarior ibi-
dem. Aquin in additionibus ad tertiam sue summa par-
tem quest. 97. 98. 99. Io. de combis compend. Theolog.
lib. 7. cap. 21. 22. Dion. carthusian de quatuor nouissimis
part. 3. The meditations of Luys de la puente lesuite,
translated out of Spanish into English, by Ric. Gibbons,
of the same society, meditat. 15. 16.

Every branch that beareth fruit will he purge] Wee
collekt here, first that our Purgatorie is in this life, while
we goe from strength to strength, and grow from fruit
to fruit in the vineyard, that is, in the Church planted
in this world. 2. That the ^k word and affliction are this
our Purgatorie. The word, vers. 3. *Ye are cleane through
the word which I haue spoken vnto you.* Cleane, not by
the water in Baptisme, but by the word. For saith ^l Augu-
stine, *Detrahe verbū & quid est aqua nisi aqua, sed acce-
dit verbum ad elementum & fit sacramentum.* Cleare by
the word, *non quia dicitur, sed quia creditur.* The Pha-
rises and other hypocrites heard the word of Christ,
but they were not hereby purged, because they did not
beleue the word of Christ. Our fruit then ariseth from
faith; it is faith (as ^m S. ⁿ Peter telleth vs expressely) that
purifieth our hearts. And so ⁿ Rupertus expounds the
words of Christ here, you are cleane, because you be-
leue that which I haue said vnto you concerning my
death and resurrection, how I must die for your sinnes,
and rise againe for your iustification, and goe away to
prouide a place for you. But because the flesh is so fraile
that we cannot doe that ^o good we would, but the euill
we would not; Almighty God hath appointed for vs
another ^p Purgatorie; to wit, affliction, and the Crosse,
the which is Gods rod wherewith he ^q scourgeth euery
sonne he receiueth, and purgeth every branch that bea-
reth

reth fruite, that it may bring forth more fruit. The branch of the Vine that is cut vntill it bleed and weepe, beares the greater grapes, and so the good man is best vnder the crosse; tribulation bringeth forth patience, and patience experience, & experience hope, &c. *Tanta summi patris est pietas, ut etiam ira eius ex misericordia sit.* Our heauenly father is so good to vs his children, that euen his anger is out of mercy, destroying the flesh to saue the spirit, 1. Cor. 5. 5.

3. We note from hence, that no man in this world is thoroughly perfect, euen the best of the Saints haue need to bee purged, that they may bring forth more fruit. They be saith *Augustine, Mundi & mundandi*, not so pure, but that they must encrease more and more: *Mundat itaque mundos, hoc est fructuosos, ut tanto sint fructuosiores quanto fuerint mundiores.* See Epist. 2. Sund. in Lent.

Aretius in loc.

Rom. 5. 3.

Paulin. epist.

lib. 2. epist. 2.

Tract. 80.

in Ioan.

1. Thess. 4. 1.

The Epistle, IAMES I. I.

Iames the seruant of God, and of the Lord Iesus Christ, &c.

THIS Epistle consists of 3. parts; a

Subscription, *Iames the seruant of God, and of the Lord Iesus Christ.*

Inscription, *To the twelue tribes that are scattered abroad, greeting.*

Prescription, *My brethren, count it exceeding ioy when ye fall into diuers temptations.*

Iames] Here two questions are moued ordinarily. The first concerning this Epistles authority. The second concerning this Epistles author. As for the first, I refer you to S. Hierom. Catalog. script. eccles. in vita Iacobi Infti. Sixt. senen. bibliothec. lib. 1. pag. 25. Bellarm. de verbo dei. lib. 1. cap. 18. Dr. Whitaker, respon. ad Campan.

pian. rat. 1. Tyndal Prologue vpon S. Iames. Doctor Hammer obseruations vpon Euseb. Eccles. hist. in English. lib. 2. cap. 23. Rogers explanat. of the confession of England, art. 6. Aretius, Calvin, Marlorat argument. & prolegom. in epist. Iacob.

As for the second *quare*, there were two blessed Apostles of this name, *James* the sonne of *Zebedeus*, and *Iames* the sonne of *Alpheus*. Now this Epistle was not penned (as herein the ² most and best Diuines accord) by *Iames* the sonne of *Zebedeus*, so hee was slaine by cruell *Herod*, about the beginning of the preaching of the Gospell, Act. 12. But by *Iames* the sonne of *Alpheus*, called else where *Iames the 2 lesser*, and *Iames the Lords brother*: this *Iames* was the ^c first Bishop of Hierusalem, of such vpright carriage toward men, as that hee was surnamed ^d *Iustus*, and of such indefatigable deuotion in his prayers vnto God, that (as ^e *Hege-sippus* reportes) his knees were like a Cammels knee, benumbed and made hard by reason of his continuall kneeling. And *S. Chrysostome* further addeth, that his forehead also became brawnie, through his daily prostrating himselfe vpon the pauement in the Temple. The which I note, to condemne the proud and irreuerent behaiour of many, who comming into the Temple to pray, neither cast downe themselues as the Publican, nor yet stand vp as the Pharisee; but they sit on their cushions (I feare in the seate of the scornfull) as if they were to blesse God, and not God to blesse them.

Servant of God] Hee that serueth himselfe, serueth a foole; hee that serueth the ^s diuell, serueth his enemy; he that serues the world, serues his seruant: the perfect and onely true freedome is to serue the Lord. Wherefore this stile is no way base, but exceeding honourable, desired euen of the best, ambitiously. *Samuel* was Gods seruant, speake Lord saith he, ^h *for thy seruant heareth thee. Iob* the greatest of all the men of the East was Gods seruant, *hast thou not considered my seruant Iob?*

said

¹ Mat. 10.
Mark. 3.

² *Authores ubi
sup. in text.*

^a Mark. 15. 40.

^b Gal. 1. 19.

^c See Baron.

*Tom. 1. ad an.
63.*

^d *Euseb. bist. lib.*

2. cap. 23.

*Hierom. in eius
vita.*

Aquin. in loc.

^e *Apud. Euseb.
ubi sup.*

^f *Hom. 5. in.*

Mat.

^z See the song
of *Simeon*.

^h 1. Sam. 3. 10.

ⁱ Iob. 1. 3.

said the Lord to Satan, Iob 1.8. *Dauid* stiled in holy Scripture for his excellency ^k *the King*, boasted notwithstanding of this title. *Behold O Lord, how that I am thy seruant, I am thy seruant, and the sonne of thine hand-maid*, Psalm. 116. 14. All the Patriarkes, and Prophets, and Apostles haue gloried in this seruice. For if it bee reputed honourable to serue the King, it is assuredly greater preferment to serue the King of Kings, and Lord of Lords. It is more credit to be a ^l *doorekeeper* in the house of God, then to command in the Courts of other Princes. Now God (as earthly Kings) hath some seruants in ordinary, and other extraordinary. All Christians are his sworne seruants extraordinary, for they vowed in holy Baptisme to *fight vnder Christs banner, against the world, the flesh, and the diuell, and to continue his faithfull souldiours and seruants vntil their liues end*. The true profession of the true faith is Christs liuerie, and loue is the cognisance of his liuery; for ^m *faith working by loue*, is the ⁿ *wedding garment* with Christs badge; by this (faith o he) shall all men know that ye are my Disciples, if ye loue one another.

Princes and Prophets are the seruants of God in ordinary, so neere to God in ordinary, so neare to God in office, that they are called Gods. A Magistrate is a finger (as it were) of Gods owne hand; a Preacher is a ^p *steward* in Gods owne ^q *house*. So Saint *Iames* (as being an Apostle) was in this sence the seruant of Iesus Christ; and ^r therefore such are deceiued greatly, who thinke that this author was not an Apostle, because hee calles not himselfe an Apostle; for first *Iude* being an Apostle, doth vse the same subscription in this Epistle, *Iudas the seruant of Iesus Christ*. 2. *Servant* in his acception is nothing else but an Apostle; wherefore many *Greeke* copies, and the *Syriac*, and the vulgar *Latine* make this title to this Epistle, *The generall Epistle of S. Iames the Apostle*. Here the obserue that to be called a Minister of Iesus Christ, is not (as the Papists obiect a-

^k Mat. 1. 6.

^l Psal. 84. 11.

^m Galath. 5. 6.

ⁿ Mat. 22. 12.

^o Iob. 13. 35.

^p 1. Cor. 4. 1.

^q Heb. 3. 5.

^r Aret. in loc.

gainst our reformed Churches) any contemptible stile, seeing Saint *Iames* here doth afford vs a paterne, and *S. Paul*, 1. Cor. 4. 1. a patent, *sic nos estimat homo ut ministros Christi*; so the *Romish* translation in Latine, and the *Rhemish* in English, let a man esteeme vs as the Ministers of Christ.

Of God, and of the Lord Iesús Christ] These words are to be construed ^c copulatively, *Iames* a seruant of Iesús Christ, which is God and Lord, as Tit. 2. 13. looking for that blessed hope, and the glorious appearing of the great God, and our Saniour Iesús Christ. For the ^e mediator betweene God and man, is perfect God, and perfect man, and yet not two, but one Christ; one not by confusion of substance, but by vnity of person, as *Athanasius* in his Creed.

To the twelve tribes which are scattered abroad] The Iewes were led captiue to Babylon, & other countries, out of which it is apparant, that some neuer returned into Iurie: for *Paul* (as wee read in the storie of the ^a Acts) found almost euery where both in *Europe*, and in *Asia*, Synagogues of the Iewes. Now this dispersion of Gods owne people for their ingratitude toward him, is a manifest argument of his wrathfull indignation against sinne, and it is written for our ^{*} instruction, vpon whom the ends of the world are come; for if God spared not his naturall branches, his peculiar enclosed yplant; ^{*} take heed lest he also spare not thee, which art but a wild Oliue by nature. Remember the words of *Azariah* vnto King *Asa*, ^a The Lord is with you, while yee are with him: and if ye seeke him, hee will bee found of you: but if ye forsake him, he will forsake you. Yet God in his wrath ^b remembers mercy; for among these scattered people some were gathered to the Church, and truly conuerted vnto Christ, vnto whom our Apostle wrote this excellent letter, ^c *Vt qui disperserant corpore, congregarentur mente*. *S. Iames*, I say, sent not this instruction vnto Iewes vnconuerred, ^d for then hee would

^c Aret. & Marlorat. in loc.

^e Deus quod dominus quod humanitatem. Aquin. in loc.

^a 1. Tim. 2. 5.

^a Cap. 13. 14. 13. 40. 19. 8.

^{*} 1. Cor. 10. 11.

^y E. say 5. 7.

^z Rom. 11. 21.

^a 2. Chron. 15. 2.

^b Hie. skuk. 3. 2.

^c Aquin. in loc.

^d Aretius.

would haue proued that Iesus was the sonne of *Mary*, the Messias of the world, promised to the fathers. If he had written vnto the Iewes in generall, hee would (as *S. Matthew* did) haue penned a booke of the generation of Iesus Christ the sonne of *Dauid*, the sonne of *Abraham*, &c. But his greeting is vnto such Iewes as were turned Christians, exhorting them to make demonstration of their faith out of their workes, leading a life answerable to their profession; for the light of the Gospell appearing, teacheth vs that we should denie vngodlines, and worldly lusts, and that we should liue soberly, righteously, and godly in this present world. To conuert Iewes he wrote principally, but that which is said vnto them, is said vnto vs, and all; ^f in which respect this letter is entituled, *The generall or Catholike Epistle of S Iames.*

^c Tit. 2. 12.

^f Occumen. Aretius.

Greeting] This kind of salutation hath occasioned some to doubt of this Epistles authority; Saint *Peter* and *S. Paul*, in their inscriptions haue *grace and peace*. Saint *Iude*, *mercy, and peace, and loue bee multiplied vnto you*. But this (as they thinke) is prophane, taken rather out of *Platoes Academie*, then out of *Christs schoole*. For ^h *Plato* reports that in Greece the Physitians salutation is, *υγιαειν*, the Philosophers *εμπροσθεν*, and the vulgars *χαίρειν*. ⁱ Answered is made that this forme of saluting, although it were common among the Heathens, is notwithstanding apostolicall, and that a paterne hereof is found, *Act. 15. 23. The Apostles and the Elders, and the brethren, vnto the brethren of the Gentiles in Antiochia, and in Syria, and in Cilicia, χαίρειν greeting.* 2. Saint *Iames* being a ^k spiritual Physitian wisheth here perfect health of the soule so well as the body. 3. *χαίρειν*, signifying to reioyce (considering he wrote to people disperfed, and distressed vnder the Crosse) is both as fit, and as full as the salutation of peace; for there is no true ioy in the spirit, without peace of conscience, *Rom. 14. 7. The kingdome of God is not meate nor drinke, but righteousness*

^g Caietan. in loc.

^h Epist. ad Dionys.

ⁱ Beilavm. de verb. dei. lib. 1. cap. 18.

^k Marlorat.

^l Saluam in presenti, gratia: in futuro, glorie. Aquin. in loc.

^m Aretius in
Rom. 14. 17.

ⁿ Aquin. in loc.

^o Aretius.
P Bez. 1.

^q 1. Pet. 4. 15.

^r Apud Baron.
Rom. Mark.
may 1.
^r Hegesippus
apud Euseb.
hist. lib. 2. cap. 23.
& Hierom in
vita eius & alij.

^r Aretius.
Bez. 1.
Piscator.

and peace, and ioy in the holy Ghost, an ^m vpright life breedes in the iustified peace of conscience, and peace of conscience makes a ioyfull heart.

My brethren count it exceeding ioy, when ye fall into diuerse temptations] Wee reade Acts 8. that there was a great persecution against the Church at Hierusalem, and that all the conuerted Iewes were scattered abroad thorow the regions of Iudea and of Samaria. Now for the comfort of these distressed professours (as ⁿ some coniecture) S. Iames wrote this instruction: and because their condition vnder the crosse was vnto flesh and blood exceeding grievous, he beginneth ^o *are ipsa*, with this exhortation ^r aptly. *count it all ioy when ye fall into diuerse temptations*. He that suffers as a ^q murderer, or as a theefe, or as an euill doer hath hereby griefe of heart, but *blessed is the man that endureth temptation* in Christs cause. To cast our selues into temptation affordes matter of sorrow, but if we for righteousnes sake by Gods appointment *fall into sundry temptations* our sorrow shall be turned into ioy, Iohn 16. 20. Here the Gospell and Epistle meet, our Apostle (*count it for exceeding ioy when ye fall into diuers temptations*) is answerable to Christs (*let not your hearts be troubled*) and both are fitly read on this day, which is solemnized to the praise of God in commemoration of the ioyous Martyrdom of two blessed Apostles, Saint Philip, who for the constant profession of the Christian faith (as ^r Hypopolitus reportes) was vnder Domitian the cruell Emperour crucified with his head downward, and S. ^r Iames euen for the same cause being Bishop of Hierusalem was cast downe headlong by the Scribes and Pharisees from the pinnacle of the temple, and afterward stoned, and finally brained with a Fullers club.

This exhortation to constant cheerefulnes vnder the crosse for the Gospell is pressed here by diuers and sundry reasons (as ^r expositours haue well obserued) all which in breife may bee reduced either to the fruit, or else

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else to the roote of this Christian vertue. The fruit in this world, *knowing this that the trying of your faith gendreth patience, and let patience haue her perfit worke, &c.* There is a twofold temptation (as *Augustine* told *Consentius*) *vna deceptionis, altera probationis*: a temptation to deceiue, which is from the diuell and our owne concupiscence, verse 13. 14. of this present Chapter. Againe, there is a temptation to proue and improve, the * which is from God, and so suffering for the Gospell is termed here *temptation*, and a *triall of our faith*. The fruit in the world to come is eternall happines, vers. 12. *Blessed is the man that endureth temptation, for when he is tryed he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* See Gospell appointed for this day.

As for the root, if any lacke wisdom, & that is true iudgement how to beare the crosse, let him aske it of God: he is a giuing God, from him is euery good and perfect gift, verse 17. *Exge*, he giueth also this: *he giueth vnto all indifferently* without any respect of person: exclude not thy selfe from an vniuersall number, he liberally giueth, and *vpbraideth not* after he hath giuen, hee giues for the measure fully, for the manner cheerefully. Wherefore come to him, and aske of him in faith, and it shall be giuen vnto you. See Gospell Sun. 5. after Easter.

* *Epi. 146.*

* See *Drusius.*
annot. in loc.

* *Aquin.*
Arctius.
Caluin.

The Gospell, Iohn 14.1.

Iesus said to his disciples, let not your hearts be troubled, &c.

THe Prophet *David* saith, *a troubled spirit is an acceptable sacrifice to God, and it was good for me that I was in trouble.* How then is it true which is here said by the sonne of *David*, *let not your hearts be troubled?*

* *Psal. 51. 17.*

* *Psal. 119. 71.*

^b *Arist. ethic.*
lib. 1. cap. 5.

^c *2. Cor. 7. 10.*

^d *Ephes. 4. 30.*
^e *Paratus &*
paludensis ser.
de S. Philip. &
Jacob.

^f *Acts 1. 6.*

^g *Mat. 20. 21.*

^h *Ferus com. in*
loc.

ⁱ *Esay 61. 1.*

^k *Ambros. de*
Abraham. lib. 1.
cap. 5.

^l *Martin.*
Mullerus in
Euangel. S.
Philip. & Jacob.

^m *Luke 1. 30.*

ⁿ *Luke 2. 10.*

^o *Mat. 28. 5.*

^p *Iohn 16. 33.*

answere is made that the passions of the minde as anger, feare, delight, and the like, are in their owne nature, neither simplie commendable, nor yet absolutely vituperable, but either good or bad as their objects and endes are good and bad. To bee troubled for sinne is a *godly sorrow, causing repentance to saluation, not to bee repented of,* and therefore grieue for offending God, and *griueing his spirit, yea grieue much because thou canst grieue no more.* But an inordinate trouble for the things of this world, arising either out of enuy, slugghines, or impatience, is forbidden in this sentence, *let not your hearts be troubled.* The disciples as yet ambitiously sought after worldly honour, conceiuing that Christ ere it were long would *restore the kingdome of Israel,* and so prefer them in his kingdome on earth *at his right hand and at his left,* as yet they did expect a crowne not a crosse. Wherefore Christ vnderstanding that they were dismayed at his words, in the former Chapter at the 43. verse (*little children yet a little while am I with you, ye shall seeke me, but whether I goe can ye not follow me now*) he commeth in this present vnto that which is *Euangelij caput & summa* the cheife part in the whole body of his Gospel, namely, *to binde vp the broken hearted, and to comfort such as mourne in Sion.* Isaac the signe of Christ is interpreted laughter, *insinuating that Christ should be the consolation of Israel, and great ioy to all his people,* Luke 2. 10. 25. *feare not* (as *one notes*) is the first word in the first annunciation of his *conception,* and the first word in the first annunciation of his *birth,* and the first word in the first annunciation of his *resurrection,* and almost the last words in his last exhortation a little before his death, are, *let not your hearts be troubled, and be of good comfort,* strengthening his followers, and sweetening his crosse by diuers forcible reasons, in our text by two more principally.

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- The { 1. Is taken from the buckler of faith, *ye beleene in God beleene also in me.*
2. From the holde of hope, *in my fathers house are many mansions, &c,*

Ye beleene in God beleene also in me] Concerning the fourefold reading of these words examine, *Iansen. concord: cap. 134. Erasmus annot. & Maldonat. com. in loc.* I take them as I find them here, *ye beleene in God, &c.* the Saints in olde time ¹ thorough faith haue subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of Lyons, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, and turned to flight the armies of Aliants. In a word faith is a shield where with ye may quench all the fiery darts of the diuell, Ephes. 6. 16. If ye beleue them in God, and cast all your care on him, he that is ² the father of mercies and God of all comfort, will assuredly so ³ care for you, that ye shall not any longer be *troubled in your hearts*, a little faith euen so small as a graine of mustard seed is able to remoue mountaines of distrust out of your soule. faith is a buckler, and a buckler guardeth especially the head and the heart, ⁴ that is the vnderstanding and the will, ⁵ *ut non turbetur intellectus, non formidet affectus.* Here humane weaknes doth obiect (as Philip at the 8. verse) *Lord, shew vs the father and it sufficeth vs.* It is true that we beleue God, and beleue in God also, but yet our hearts are troubled thirsting after his sight and sensible knowledge, we would faine see that we beleue, so Moses in the 33. Chapter of Exodus, *I beseech thee shew me thy glory*, to whom answer was made by the Lord, *thou canst not see my face, for there shall no man see my face and liue: yet behold, there is a place by me, and thou shalt stand vpon the rocke, and while my glorie passeth by I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by, then I will take away mine hand, and thou shalt see my backe*

¹ Heb. ix. 33.

² 2 Cor. i. 3.

³ 1 Pet. 5. 7.

⁴ *Diez. com. i. in fest. Philip. & Iacob.*

⁵ *Ferus. com. in loc.*

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parts, but my face shall not be seene.

* This rocke, is Christ as Paul in another case, 1. Cor. 10. 4. and the Church is a *done in the holes of the rocke*, Cant. 2. 14. Whosocuer then is placed in Christs Church, and hath faiths eye, may see God in his *7* hinder parts as in the world hee passeth by, that is, in his workes of creation, and redemption, and preseruacion of his people: though he may not read Gods *priora*, yet he may know Gods *posteriora*, beholding him in his wonders, in his words, in his sacraments, in his sonne principally, being *the brightnes of his glory and expresse character of his person*: as Christ in our text, *he that hath seene mee, hath seene also my father, I am in the father, and the father in mee.* ^a Hereby prouing himselfe to be God. 1. For that we must only belecue in the Creator, and not in any creature. 2. ^b Because God only knows the secret perturbation of the heart, and ^c if ye beleue that I am God, ye must also confesse that I am a ^d present helpe in trouble, willing and able to relieue you, for if ^e God be with you who can stand against you. Why then are your hearts troubled, as if he should haue said; ^f albeit I am to suffer death as man, yet I will on the third day raise my selfe againe from the dead as God: it is expedient for you that I dye for your sinnes, and rise againe for your iustification, and so prepare a place for you in my fathers house, that where I am there you may be also.

In my fathers house are many mansions] Saint Paul hauing at large disputed of the resurrection in his first Epistle to the Corinthians 15. Chapter, prouing that the dead shall rise againe by manifest and manifold arguments taken out of the bookes aswell of nature as of Scripture; concludeth in fine, *therefore my beloved brethren, be ye stedfast, vnmoueable, abundant alwayes in the workes of the Lord, for as much as ye know that your labour is not in vaine.* So Christ in the Gospell vnto his followers, *In the worldye shall haue affliction, and all the*

* Melanc. post.
con. de S. Philip
& Iacob.

† Exposito ter-
go non ex antea
f. s. Ram. de
relig. lib. 1.
cap. 9.

^a Heb. 1. 3.

^a Illephans.
giron. & Pifca-
tor in loc.

^b Theophylast.
^c Marlorat.

^d Psalm. 46.

^e Rom. 8. 31.

^f Chrysost. &
August. tract.
6. in Ioan.

^g Iohn 16. 33.

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the wicked of the world, shall hate you for my names sake, they shall scourge you in their Synagogues, and persecue you from City to City, not affording to much as an hole wherein to rest your head in peace, yet let not your hearts be troubled as long as in my fathers house there be mansions, and I goe to prepare a place for you. The Church militant on earth is often called in holy Scripture Gods house,¹ wherein he hath a great many mansions as dwelling in our hearts by faith, and we likewise haue many places of preferment, some being Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers, Ephel 4.11. It is true that God and we too dwell here, but it is (saith Iob) in houses of clay whose foundation is in the dust, or (as Paul speakes) in earthly tabernacles set vp to day and pulled downe to morrow: *non habemus hic manentem ciuitatem*, in this world we haue no continuing City. For our kingdome which cannot be shaken, Heb. 12. 28. Our habitation which is euerlasting, Luke 16. 9. Our inheritance that fades not away, 1. Pet. 1. 4. Our dwelling place mentioned in our text by Christ is not made with hands, but eternall in the heauens, 2. Cor. 5. 1. Our best houses on earth albeit neuer so gorgeous, and neuer so glorious, hauing (if it be possible) walles of gold, and windowes of Saphire, are not withstanding no better then Innes for strangers and pilgrimes, 1. Pet. 2. 11. Our *P mansions* and places of abode for euer are in Hierusalem aboue, which is without either death or danger, Apocalyp. 21. 4. Wherefore seeing we beleue in God, and looke for the blessed hope and glorious appearing of our Sauour Christ (who when he commeth againe shal recieue vs vnto himselfe, that where he is in his fathers house, there we may be also) let vs say with David, why art thou so heauie O my soule? and why art thou so disquieted within mee? O put thy trust in God, and hee shall one day satisfie thee with the plenteousnes of his house, for there is not only roome for Christ in Gods house, but also place for all

^h Mat. 10. 23.

¹ Mat. 8. 20.

^k 1. Tim. 3. 15.

Heb. 3. 2.

¹ Paludenfs.

^m Ephel. 3. 17.

ⁿ Iob. 4. 19.

^o Heb. 13. 14.

^p Vide Maldonat. in loc.

^q Tit. 2. 13.

^r Psalm. 43. 5.

^r Psalm. 36. 8.

^r Erasmus.

Marlorat.

Iansen.

^u 2.Tim. 4.7.

^x Apoc. 2.10.

^y 1.Pet. 5.4.

^z Augustine.

Aretius.

Maldonat.

^a See Luther,

Anselme.

Lombard. in loc.

Pauli.

^b Paludensis.

^c Luther.

Rupert.

^d Tract. 68.

in loc.

^e See Marlorat.

in loc.

all his followers: the *mansions* of heauen are *many*, the least of all his souldiers, if they ^u fight a good fight, and continue ^x faithfull vnto death, is rewarded with an ^y incorruptible crowne of glory, hauing for his inheritance, no lesse then a whole kingdome. Againe, these mansions are *many*, ^z because the Saints in heauen haue diuerse degrees of glory. So Paul, 1. Cor. 15.41. *There is another glory of the Sunne, and another glory of the Moone, and another glory of the Starres, for one Starre differeth from another in glory: ^a so likewise in the resurrection of the dead.* A ^b great vessell and a little, dipped in the same well, hold notwithstanding diuers measures, according to their capacity: so in Gods house, euery chosen vessell of honour is filled vp to the brim with the water of life, but the better hath vndoubtedly the bigger mansion, he that held more charity here, shall haue more clarity hereafter. Yet (as *Augustine* notes vpon our text) *Non erit aliqua inuidia imperis claritatis, quoniam regnabit in omnibus unitas charitatis.*

I goe to prepare a place for you] It is said, Matth. 25. 34. That the mansions in Gods house were prepared before the foundation of the world; how then is it true that Christ at this time goeth to prepare a place? ^c Answer is made, that the mansions indeed are prepared from all eternity, but the men who shall inhabit them, as yet were vnprepared. It was expedient therefore that the redeemer of the world should die for their sinnes, and rise againe for their iustification, and ascend into heauen to take possession of this kingdome, and to set open the doores of these prepared mansions vnto his followers, as also to send vnto them a comforter, and a conductor, euen the spirit of truth, who might leade them in the right way to this place. So Saint ^d *Augustine* acutely, *Parat quodammodo mansiones, mansionibus parando mansores.* Hee prepareth a place, by making men fit for the place. ^e For election is in Christ, and through

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through Christ, and so consequently, *none come to the Father but by the Sonne*, wee passe by the kingdome of grace, to the kingdome of glory, for without ^f holinesse it is impossible to see God. Touching other readings, I referre you to *Iansen. concord. cap. 134. and Erasmus annot. in loc.*

^f Heb. 12. 14.

Lord we know not whether thou goest] S. Thomas and S. Philip were so good proficients in Christs schoole, that their master in the former chapter at the 10. verse, said of them and of the rest of their fellowes (excepting *Indas* the traitor) *ye are cleane*; and Saint *τ Peter* as the ^h mouth of the company professed openly, *To whom shall we goe, thou hast the words of eternall life, and we beleue and know that thou art the Christ, the sonne of the living God*: And yet their faith in the houre of tentation (as you see) was so weake, that Saint Thomas said, *Lord we know not whither thou goest*. And Saint Philip, *Lord shew vs thy Father, and it sufficeth vs*. Now these things are written for our ⁱ comfort; for if these great pillars of the Church had such a shake, let vs not despair, though happily sometime many mountaines of distrust arise in our troubled harts. Assure thy selfe thou hast a good measure of faith, if thou feele want of faith. ^k As a woman that feeleth the mouing of the child in her body, though very weake, assureth her selfe that she hath conceiued and goeth with child: so if wee haue these good affections, and vnfaigned desires of faith in our soule; if hungering and thirsting after righteousness wee say with the man in the ^l Gospell, *I beleue, Lord help mine vnbeleefe*: let vs not in any case doubt, but that we haue the holy spirit (who is the giuer of these godly motions) dwelling in vs, and so consequently that wee haue true faith. It is said, *Psalm. 10. 19. that the Lord heareth the desire of the poore*, yea that he fulfilleth the desires of all such as feare him, *Psalm. 145. 19.* It is sufficient then (in the midst of any grievous tentation) if thou truly desire to repent and beleue. For God

^g Job. 6. 68.

^h Bullinger in loc. citat.

ⁱ Luther. post in loc.

^k Tassin makes of Gods children.

^l Mark. 9. 24.

(accep-

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^m 2. Cor. 8. 12.

^m Bradford.

epist. to Care-
less.

° Rom. 8. 26.

P Tract. 69.
in Ioan.

9 Com. in loc.
Idem fere Cal-
uia & Ma-
lorat.

° Ferus ubi sup.

° In loc. idem
Chrysost. &
Theophylact.

° Rom. 8. 38.

° Ser. 2. de re-
surrect. dom.

° Ser. 2. de as-
cens. dom.

° Ferus ubi sup.

° Bernard tract.
de gradibus hu-
milit. in prin.

(^m accepting the will for the deed) ⁿ taketh a heart de-
siring to repent and beleue, for a penitent and a belec-
uing heart indeed. It is recorded in the 20. chapter of
S. Iohns Gospell, that *Mary Magdalene* seeking Christ
at his sepulchre, found afore she felt him. He talked with
her, and stood nigh her, and comforted her; and yet
the text saith at the 14. verse, *she knew not that it was Ie-
sus*. In like sort the spirit of Christ is sometime present
with vs, and within vs, ° helping our infirmities, albeit
we haue little sight or sense therof; he is a secret friend,
and doth vs often most good when we least perceiue it.
Saint *Thomas* here said, *we know not the way, nor whither
thou goest*, and yet truth it selfe auowed the contrary,
hither I goe ye know, and the way ye know. They knew
the way, but they did not know that they knew, saith
P *Augustine*, *Sciebant isti, sed se scire nesciebant*. See
the song of S. *Simeon*, and the grace of our Lord, &c. in
the Liturgie,

I am the way, the truth, and the life] That is (as 9 *Fer-
rus*) *Exordium salutis, ergo via: medium salutis, ergo
veritas: finis salutis ergo vita*. The beginning of hea-
uently happinesse, and therefore *the way*: the meane, and
therefore *the truth*: the end, and therefore *the life*. ° *Via
incipientium, veritas p. oscientium, vita perfectorum*
Or as ° *Euthymius*, if I am *the way*, then I am able to
bring you to *the mansions in my fathers house*: if *the
truth*, I lie not in saying, *I goe to prepare a place for you*:
if *the life*, then neither ° *Angels*, nor principalities, nor
things present, nor things to come, nor height, nor
depth, nor death it selfe, shall separate you from me; but
*I will receiue you to my selfe, that where I am, there ye may
be also*. Or as ° *Leo the great*, *Via conuersationis sancta,
veritas doctrina, diuina, vita beatitudinis sempiterna*.
The which is expressed by S. ° *Bernard*, in these words
elegantly, *Via in exemplo, veritas in promisso, vita in pre-
mio*: The way, in my workes, and the truth in my words,
and the life in my rewards. ° *Via ducens, veritas lucens,*

vita

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vita pascens. With such as wāder in a bie way, I am the high way: to such as are doubting in the way, I am the truth: vnto such as are wearied vnder their heauie burthen in their courses, I am the life. Or as *Cyrl* vpon the place, for as much as we shall ascend to the mansions in Gods house by faith, hope, charity, (of all which onely Christ is the donor) he may be tearmed the way, for giuing vs an^e example y^e we should loue one another, as he hath loued vs: y^e truth, in deliuering such infallible rules of faith: & the life, by cōsorting vs with an assured hope that we shal one day reign with him in his fathers house for euermore. Thus Christ is *via, in qua per charitatem ambulare: veritas, cui per fidem adherere: vita, ad quā per spē attolli debemus:* ^c or as *Aug.* Christ is the truth, & the way, *qua iitur;* & the life, *quo iitur.* And in^a another place, *Per me, vniuitur ad me, prouenit in me, permanet in me.*

^c Other taking this phrase for an hebraisme, construe it thus, *I am the true way leading to life which is euerlasting.* Or, *I am the way to truth and life,* making truth and life but Epitheta to way. Or I am the way, and the true light going before you in the way to life, as hee doth^e expound himselfe in the words immediately following, *No man commeth to the father but by me,* called s^e else where the light, as well as here the life; which occasioned ^h Bernard to say, *Nos populus tuus, & oues pascue tue sequamur te, per te, ad te.* I will end this obseruation with a meditation of S. ⁱ Ambrose, *Ingre diamur hanc viam, teneamus veritatem, vitam sequamur. Via est que perducit, veritas est que confirmat, vita que per se redditur. Suscipe nos domine quasi via, confirma quasi veritas, viuifica quasi vita, nam in te sumus, vivimus, mouemur; mouemur quasi in via, sumus quasi in veritate, vivimus quasi in vita eterna.*

This one sentence doth afford many comforts vnto troubled hearts; if Christ bee the way to life, there is ^k none other name whereby we must be saued, ^l *Aliter qui vadit, cadit.* If the truth, all other religions opposite

^a Bernard. *l. art. de gradibus humilitatis, in prim.*

^a *Iob. 13. 15. 34.*

^b Vide Iansen. concord. cap. 134 & Stapleton de vita Thome. Apost. pag. 5. 6. ^c Tract. 69. in loc.

^d De doctr. Christi. lib. 1. cap. 34.

^e Maldonat. in loc.

^f Aretius. Caluin.

^g *Iob. 1. 4. 5.*

^h Ser. 2. de ascens. dom.

ⁱ Lib. de bono mort. 5. cap. 12.

^k *Act. 4. 12.*

^l Bernard. ser. 2. in ascens. dom.

to



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^m *Iob* 19. 25.

ⁿ *Iohn* 11. 25.

^o *Philipp.* 3. 21.

to the Christian faith are either ignorant fantasies, or else arrogant heresies. *It the life*, let vs not despaire in death, our ^m redeemer liueth, he which is theⁿ resurrection and the life, shall at the last day raise our vile bodie, making it like ^o his glorious body, *receiuing vs to himselfe*, that where he is in his fathers house, there wee may be also.

The Epistle, ACTS. 1.1.

In the former treatise (O Theophilus) wee haue spoken of all that Iesus began to doe and teach.

^p *Ardens.*
Caluin. *Iustus,*
Jonas in *loc.*

IN this History of S. *Luke*, two points are more principally remarkeable, namely, ^p

Context, or connexion of this treatise with his Gospell, vers. 1. 2.

the

Text, or narration it selfe throughout the rest of the whole booke, diuided

^q *Aretius.*

into two ^q
portions,

1. Generall, as setting downe the acts of all the blessed Apostles, in the twelue former chapters,
2. Particular, as containing more specially the acts of S. *Paul* in the sixtene latter chapters.

^r *Dr. Fulke.* *argument,* in *ass.*

In the former treatise Saint *Luke* hauing alreadie penned a tract of all that *Iesus* did and taught: He cometh in this present history to shew what his Apostles did and taught, & declaring at large that their doings and doctrine were conformable to the workes and words of their master. These two treatises howsoever dedicated vnto one man, are notwithstanding parted into

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into two volumes, *Vt* ^c *distinctio perspicuitatem afferret, breuitas tedium eximeret, varietas voluptate afficeret.* They be parted indeed, yet so neerely linked together, that the first words of our text are nothing else but a ^e transition, or (as it were) a bridge between both. In this context or preamble, three persons are to

be considered especially:

{	By whom	}	the former
	To whom		treatise was
	Of whom		written.

The party writing the Gospell of *all that Iesus did and taught* was *Luke*, by birth (as ^u *Eusebius*, and ^x *Hierome* report) of *Antiochia*: by profession (as *Paul* writes, *Coloss. 4. 14.*) a Physician, *Luke the beloued Physician greets you*: by calling (as ^z some thinke) one of those leuentic Disciples our blessed Sauour appointed, *Luk. 10. 1.* the which is gathered by ^a *Gregorie* the great, and ^b other out of the 24. chapter of *S. Luke*, vers. 13. but ^c *Irenaeus*, ^d *Tertullian*, and the most ^e ancient Doctors affirme, that he was not Christs immediate Disciple, but onely, *sextator & Discipulus Apostolorum*: a follower and a Disciple of his Apostles. And this Saint *Luke* testifieth of himselfe in the first chapter of his Gospell, at the second verse, *sicut tradiderunt nobis, &c. as they haue deliuered them vnto vs, which from the beginning saw them themselues.* Insinuating that hee wrote his Gospell according to that which he heard of other; but this tract of the *acts of the Apostles*, according to that which he had seene himselfe.

This man is made by Gods appointment an Euangelist before *Peter* and *Iames*, who were counted to bee ^f pillars of the Church, and seemed to be great, nay ten Apostles being passed by, this poore Physician a companion of persecuted *Paul*, and at the best but a Disciple, was preferred to set downe the Gospels history, for so he saith, *I haue made the former treatise of all that Iesus began to doe and teach.* Here then obserue that God

^c *Chrysost. apud Lorin. prefat. in act.*

^e *Ardens. Beza.*

^u *Hist. lib. 3. cap. 4.*

^x *Catalog. script. in vita Luc.*

Idem Theophyl.

laet. & Euthym. proem. euang. Luc.

^z *Epiphanius heref. xi.*

^a *Cap. 1. prefat. in Iob.*

^b *Theophylact. in Luc. 24. See Gosp. Easter Munday.*

^c *Lib. 3. cap. 11.*

^d *Lib 3. contra Marcian.*

^e *Euseb. Hierom. ubi sup. Beda*

Nicephorus, & alij.

^f *Galath. 2. 9.*

^s Galat. 1. 22.

^h Amos 1. 1.

ⁱ 2. Epist. 1. 21.

^k Gregor. cap. I.
prefac. in Iob.

^l Epiphani.
haer. 51.
^m Annal. tom. I.
ad an. 58.

ⁿ Mat. 13. 46.

^o Mat. 7. 6.

P Explanat.
proem. Euang.
Luc.

^q 1. Tim. 6. 10.

^r Mat. 6. 20.

is tyed to no man, he calleth whomsoever he will vnto whatsoever office please him: hee made feely fishermen, fishers of men: and of ^s Paul who was sometime a ravenous wolfe, first a milde sheep, and then a diligent shepheard: of ^h Amos an heardman, a Prophet: of ⁱ Peter a water man, a chiefe Apostle: of ^l Luke the physitian, a great Euangelist. And therefore let vs not ascribe to much vnto secundarie causes, but rather attribute all to God, who doth often greatest acts by weakest agents. And let vs bee so much the more ready to beleue this, because ^l Luke wrote this, *I haue made &c.* He was not principall author, but instrumentall actor in composing this Treatise: for the Gospell is Gods-pel, or the ghosts-spell, euen the word of the spirit, as Saint ⁱ Peter teacheth vs holy men of God in olde time spake not according to the will of men, but as they were moued by the holy Ghost, ^k *ipse hac scripsit, quibac scribenda distauit.*

The party to whom our Euangelist inscribed his Gospell is *Theophilus*, and here the ^l Doctors doubt whether this name be common or proper. Cardinall ^m Baronijs hath vndergone some paines in discussing this point, but (like himselfe leaues it as he found it) vncertaine. If we take it for a common appellatiue, then vnderstand that the Gospell is written vnto such as are *Theophili*, that is louers of God. The word is a peerelesse ⁿ pearle, and may not be cast vnto ^o swine who despise it, but opened vnto the louers of God which are ready to sell all that they haue to buy it: euery true Christian is a *Theophilus*, and euery *Theophilus* hath a Gospell dedicated to him, as Saint ^p Ambrose sweetly, *Si Deum diligis, ad te scriptum est: si ad te scriptum est, suscipe munus Euangelista, pignus amici, in penetralibus animi diligenter asserua.* Seing this inestimable Iewell is sent vnto thee, ^q *keepe that which is committed to thy care*, lay it vp in the treasure house of your heart, where neither the moath and canker corrupt, and where the cues

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theeues neither digge thorough nor steale. ¹ *Consumit tinea, si quod bene legeris, male credas.* *Arrius* is a moath and *Phorinus* a moath, every hereticke is a moath, as it were fretting the garment of our blessed Sauour. But two reasons induce me to thinke that *Theophilus* is a proper name. 1. Saint *Luke* saith, *It seemed good to me, to write vnto thee from point to point, that thou mightest acknowledge the certainty of those things whereof thou hast been instructed.* By which he doth ² insinuate, that he wrote to some one particular person whom hee had heretofore catechized by ³ word of mouth. 2. The title giuen vnto *Theophilus*, *Luke* 1. 3: maketh Interpreters conceiue that hee was a certaine man of eminent quality: ⁴ some therefore say that hee was a Bishop of *Antiochia*, but ⁵ other that he was some chiefe gouernor in his common wealth, because the word *agrippa*, vsed by Saint *Luke* (which we translate *most excellent*, or *most noble*) is the same which is ascribed else where to men of great command: So *Paul* to *Festus*, *Acts* 26. 25. I am not mad O noble *Festus*, in *greek* *agrippa* *quis*. So *Tertullus* an Orator and a great matter of words vnto *Felix*, *Acts* 24. 3. We acknowledge it wholly and in all places, *extremum* *quid*, *most noble Felix*) with iall thanks. So *Claudius* in his subscription to the same *Felix*, *Acts* 23. 26. *Claudius Lysias* *ti* *agrippa* *is* *is*, to the *most noble* gouernour *Felix* greeting: and the title *optimus* of all other, was most acceptable to *Traian* the great Emperor as *Xiphilinus* out of *Dio* reports in his life.

Hence then obserue. 1. That rich men and great men are not excluded from Gods kingdome, S. ⁶ *Paul* saith in deed *not many mightie, not many noble are called*; yet some mightie, some noble, as the noble ⁷ *Joseph* of *Arimathea*, the noble Chamberlain and Treasurour of ⁸ *Candaces* Queene of *Ethiopia*, the noble men of *Berea*, and here noble *Theophilus* of *Antiochia*.

2. Note by this example, that Christians ought to speake and write courteously, giuing titles of due res-

¹ *Ambros. ubi sup.*

² *Maldonat. in Luc. 1.*
³ *Theophylast. in Luc. 1.*

⁴ *Lyrannus & Nicephorus lib. 1. cap. 29.*
⁵ *Theophylast. argument. in Luc.*
⁶ *Occumen. in Acts 1. Hieronimus ubi sup. fol. 334.*

⁷ *1. Cor. 1. 26.*

⁸ *Marke 15. 42.*

⁹ *Acts 8. 27.*

¹⁰ *Acts 17. 11.*

spect vnto men of worth and worship, *fear, to whom fear: honour, to whom honour belongeth*, Rom. 13.7.

^d Mat. 10.16.

3. Learne from hence, that godly men ought to bee religiously politicke, so wise (saith our ^d Saujour) as serpents in enlarging Gods kingdome. It is likely Saint *Luke* dedicated this present and that former history to noble *Theophilus*: not so much out of any private consideration, as for the publike good of the whole Church: for if a great man in authority receiue the word, other instantly will embrace the same. This vndoubtedly was our Euangelists policie, and till it be our practise the walles of Iericho will neuer bee thoroughly pulled downe, for so long as the Chaplaines are of the closet, flattering and fostering Nobles in their sin: no maruaile if the ^e whole world lieth in wickednes, ^f *Citharado principe, minus est nobilis*, when princes are fiddlers, the people turne dancers.

^e 1. Iohn 5.19.

^f Iuuenal.

The third person is of whom, and that is *Iesus*: in the former treatise we haue spoken of all that *Iesus* began to doe and teach, &c. Of all; how then is it true which is deliuered by Saint *Iohn* in the conclusion of his Gospell? *there are many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.* Againe, Saint *Luke* himselfe after hee had reported the birth of Christ and the purtenances thereof, addes no more of him vntill he was twelue yeare olde disputing with the Doctors in the temple, and then he relates not of any thing what he did for the space of eighteene yeare, from twelue yeare to thirtie. By which it doth appeare that all which *Iesus* did and taught neither is, nor can bee written. Answer is made by *Chrysostome* and sother, that Saint *Luke* said not, I haue written all, but of all insinuating that he wrote all that *Iesus* did and taught as necessary to the worke of our redemption. He did not in his former treatise mention euery thing *Iesus* did and said, but only so much, or the chiefe heads of so much

^g Erasmus.

Caluin.

Arctius in loc.

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as was expedient to be said and done for the full accomplishment of our saluation, *all* is to be referred ^h *ad genera singularum*, and not *ad singula generum*.ⁱ Here then is a pregnant text against the Papists, ^k holding *that beside the word written there be certaine traditions unwritten, which ought to be beleued as necessarie to saluation.* See Gospell 1. Sun. in Lent.

It is not said of all that Iesus did, but of all that Iesus began to do and teach: ^l by which our Euangelist intimates that his Gospell is a story not of such acts as Christ did in the beginning as God, but of that only which he did after hee, was in the fulnes of time made man, and dwelt among vs, and became our Iesus. And this history *Saint Iake*^m diuides into the *doings* and *doctrines* of Christ, and by *doings* he doth vnderstand not his morals only, but his miracles also, yea whatsoeuer Iesus either did or suffered for vs. men and our saluation, regarding his death as well as his life, his passions as well as his actions, and indeed they must goe together, because Christs righteousness consists in both, in doing and in suffering, for in suffering he obeyed, and in obeying he suffered, and the very shedding of his blood (to which our redemption is ascribed more particularly) must not only be considered as it is passive, that is a suffering, but also as it is active, that is an obedience, in which hee shewed his exceeding loue both to God and vs in fulfilling the law for vs. In this sense then all the sufferings of Christ are comprehended vnder the word *doing*, his resurrection also from the dead, and whatsoeuer else he wrought for our sake.

This was Christs honour that hee was a ⁿ *Prophet*, mighty indeed and in word before God and all the people. First, he began to doe, then to teach, saying to his followers, *I haue giuen an example to you, plearne of me.* Every Doctōr in like sort, must adorne the foundnes of his teaching with holines of life. The present inscription of this booke doth admonish vs of *action*, that a

^h *Arden* in loc.
ⁱ *Maylor* in loc.
^k *Cellar* de verb. dei lib. 4. cap. 3.
Melchior canus loc. com. l. b. 3.
cap. 3. De eius de fradit. assert. 2.
^l *Caietan* in loc.

^m *Arctium.*

ⁿ *Luke* 24. 19.

^o *Iob* 13. 15.
^p *Mat.* 11. 29.
^q *Aretius* *Colum.*
^r *Lorin* cap. 3.
prefat. in act.

Hom. in epist.
f. 12.

good Apostles durie consists in doing, as much as in teaching. I will here confesse ingeniously with *Ardens*, *In hoc mea, & mei similium confunditur presumptio, qui multa vobis prädico, quæ tamen non facio. Sed utinam (fratres) per vestras orationes, ipsa confusio generet in me pudorem, pudor correctionem, correctio emendationem, ut quod prius non feci, postquam prædicauerim facere incipiam.*

In the text following, two points are chiefly considerable, namely

Christ's { holy conversation with his Apostles after his resurrection for the space of 40. dayes, verse, 3. 4. 5. 6. 7. 8.
glorious ascension ensuing that his conversation, verse 9. 10. 11.

I haue spoken of the former often elsewhere, the latter is only proper to this our present feast, in which observe three circumstances especially.

The { place
time
manner } of Christ's ascension.

The place from whence Christ ascended (as we may collect out of this Chapter at the 12. verse) was the mount of Olives neere^a Bethanie, containing a Sabbath dayes iourney from Ierusalem. Hee did ascend from a mount; an open, high, eminent place, ^a that he might assure the certaine truth of his ascension; If hee should haue withdrawne himselfe in secret, happily the disciples would haue doubted of his ascension, as they did a while of his resurrection: but now beholding him openly, publicly mounting from a mount they could not but affirme it themselves, and confirme it vnto other.

2. Christ ascended from a mount, rather then from a valley, from an high place rather then from a low: for that it was one step vnto his iournies ende, ^a hereby teaching vs not to looke for extraordinarie miracles, so long as ordinarie means will serue: he went so farre to heauen

^a Luke 24. 40.

^a Calula.

^a Maldonat.
Loria.

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heaven as he could on earth, & then being on a mount, and so not able by naturall helpe to goe higher, *an island received him out of their sight.*

3. It may be Christ ascended from a mount, for that he desired to stay so long, and to spend so many houres as he conueniently could in instructing his followers before he departed. Hereby demonstrating his exceeding great loue to the disciples in particular, as also to the whole Church in generall, as you shall heare further in the discussing of the circumstances of time when Christ ascended.

The mount from whence hee did ascend was *the mount of Olines*, and it was the same place from whence he went to be crucified. One place serued to be a passage both to his crosse and to his crowne, ² signifying hereby that the way to heaven is by the gates of hell, as *Paul* and *Barnabas* preach, *Acts 14. 22. through many tribulations we must enter into the kingdom of God.* A wicked man in prosperity walketh as in the day, the Sunne is before, but the shadow behind him: a good man on the contrary walketh as in the night, his shadow goes before, but great light and ioy commeth afterward. *Dines* and *Lazarus* exemplifie this in the 16. of *Saint Luke*, *Dines* in his life was furnished with rich apparell, and filled euery day with delicate fare, there was his Sunne-shine: but he died and was buried, and was exceedingly tormented in hell, there was his shadow, nay that which is called in the ² *Scriptures vnter darknes.* *Lazarus* on the contrary was an obscure base creature, full of sorrowes in his soule, and sores in his body, there was his shadow: but when he died hee was conueyed by glorious Angels into the bosome of blessed *Abraham*, there was his light and glory. It is an hard and almost impossible thing (saith ^b *Hierome*) that any should passe from great pleasures in this world to the greatest pleasures in the next, *vt quis hic ventrem, & ibi mentem impleat, vt de delicijs transeat ad delicijs.*

¹ *Luke 24. 39.*

² *Perkins expof. Creed. art. ascen.*

² *Mat. 8. 12.*
& 22. 13.

^b *Consolat. ad Iulian. tom. 1. fol. 208.*

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^m Epist. ad He-
liod. de vita
Eremitica.

And as the same ^m father told *Heliodore*, *Delicatus es si
& his vis gaudere cum seculo, & postea regnare cum
Christo*. Here then is comfort for the discomolae, ma-
ny through lingering diseases as the dead palsie, the
gout, and the like, lie bedrid, and as it were buried long
before their death, insomuch as their beds which heret-
ofore were places of rest and ease to them, are now
couches of teares and misery. Yet these men hence haue
great comfort if they make good vse of Gods visitation,
for their bed in their sicknesse on which they suffer so
much heauinesse, shall on their dying day be to them a
Bethanie, from which they shall ascend to the king-
dome of eternall happinesse.

ⁿ Paluden. ser.
de ascen. dom.
See Ferus ser. 3.
in ascen. dom.

Or ⁿ *Bethanie* signifies the house of obedience, wher-
fore seeing Christ was obedient vnto God his father in
all things vnto the death, euen the death of the Crosse;
therefore God hath exalted him highly, Phil. 2.8. Through
disobedience we were cast out of Paradise, and through
obedience wee shall enter in againe, *o sola obedientia
accepit palmam, & inobedientia penam.*

^o August. apud.
palud. ubi sup.

I passe from the circumstances of place, to the circum-
stances of time. *When is had spoken these things, &c.* that
is as you may read, ver. 3. *all those things which apper-
taine to the kingdome of God:* After hee had blessed
them, and (as it is the Gospell allotted for this day) gi-
uen them a large commission to preach, adorned with
many singular priuiledges and promises, assuring them
and their posterity, that hee would be present in spirit
with them alwaie & till the end of the world; *when hee
had spoken all these things, he was taken vpon high, &c.*
This sheweth evidently, that hee is a most indutritious
and vigilant Pastor of his Church, affecting and effe-
cting also the good thereof. As the ^r gouernment is on
his shoulder, so was hee more faithfull in Gods house
then *Moses* was, Heb. 3. 5. 6. He did not ascend and (as
it were breake vp schoole) till hee had instructed his
Disciples in all points appertaining to their calling and
his

^p Luk. 24. 50.

^q Mat. 28. 20.

^r Esay 9. 6.

his kingdome. Now looke what care Christ at his ascension had ouer his Church, the same must euery Master haue ouer his household, and euery Minister ouer his cure, when it shall please God to take them out of this world. A Prophet is sent to King *Hexecchia* to bid him put his house in order for hee must die: signifying hereby that it is the dutie of a good Master of a family to haue care not onely for the gouernment of his house whilest he is aliue, but also that it may be well ordered when he is dead. The same care must in like sort bee practised of Ministers, according to the paterne of S. ¹ Paul, *I haue kept nothing backe, but haue shewed all the counsell of God vnto you; take heed therefore, &c. for I know this, that after my departing shall grienous Wolues enter in among you, not sparing the flocke.* So likewise S. ² Peter, *I know that the time is at hand that I must lay downe this my tabernacle, I will endeavour therefore alwaies that yee may be able to haue remembrance of these things after my departure.* If it bee part of thy fidelity that Gods people, committed vnto thy particular charge, may be well instructed after thy death? O how carefull oughtest thou to be for their good in thy life? *Rapite* (saith ³ *Augustine*) *quos potestis hortando, portando, rogando, disputando, &c.* that is, in the words of ⁴ Paul, *Preach the word, be instant in season and out of season, improne, rebuke, exhort with all long suffering and doctrine.*

The second circumstance of time is, *while his Apostles beheld, &c.* If any demand why he would not haue the whole nation of the Iewes see him ascend, that so they might assuredly know that hee was risen againe from the dead, and so belecue in him. ¹ Answer is made that it is Gods good pleasure that the mysteries of holy beleefe whereof Christs ascension is one, should rather bee learned by ² hearing then by seeing, according to that of ³ *Clement Alexandrinus*, faith is the soules eare. Christs owne Disciples, indeed were taught his ascension by sight, that they might the better teach other

Esay 38.1.

Act. 20.17.

2. Pet. 1.14.

In Psal. 33. con. 2.

1. Tim. 4.2.

Perkins exposition. Creed. art. ascen.

Rom. 10.17.

Stromat. 5.

c 2. Cor. 12. 2.
d 2. King. 2. 11.

e Ser. 178. de
temp.

f Calvin in loc.

g Jhu. 1. 23.

h Exod. 19. 9.

i 1. King. 8. 10.

who did not see, they were witnesses of these things chosen before of God for the same purpose, Act. 10. 39. 41. Whereas therefore e *Paul* had no witness of his being taken vp into the third heauen: and d *Eliab* one spectator onely who saw him as he went vp in a chariot of fierie horses and a whirle wind into heauen; Christ had many beholders of his ascension, hee was taken vp on high, *videntibus illis*, in the sight of all his Apostles assembled together. He did ascend, *paulatim* (as e *Augustine* speaks) he was neither suddenly snatched away, nor yet secretly stolne away: but while they beheld hee was taken vp on high, as it followeth in the manner of his ascending to be considered, A cloude receined him out of their sight.

Now whereas he caused a cloude to come betweene himselfe and their sight, it f signified vnto them that hereafter they must bee content with that which they had seene, and not curiously to seeke to know further what became of him. And the same thing is taught vs also, wee must content our selues with that Almighty God hath in his holy word reuealed, and enquire no further in things appertaining to God. His word is a sufficient lanterne to our feet, and a guide to our paths; a perfect glossie, yea a glasse of his knowne will, in which euery true beleeuer may see so much as hee need to search in this life. For the like end in giuing the Law on mount Sinai God appeared in a h thicke cloude; and when hee did manifest his glory in *Salomons* Temple, a darke cloude i filled the same.

Happily some will obiekt how Christ elsewhere promised he would neuer leaue his Church, *I am alway with you till the end of the world*, Matth. 28. 20. Answer is made, that these words are so bee construed of the presence of his Godhead or spirit, not of the presence of his manhood: and therefore two glorious Angels at the 11. verse chide the Disciples hanging on his bodily presence, *why stand ye gazing into heauen?* It is true that

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that Christ is to be found in heauen, & yet not with the gazing eyes of flesh, but onely with the spirituall eyes of faith. It may be further alleaged if the Godhead bee present on earth, then the manhood must of necessity be present there, because both are vnited together. Our^m Diuines answer this argumēt y followes not, Christis manhood subsists in that person which is euery where, ergo, his manhood is euery where. The reason is plaine, saithⁿ Aquine, because the sonne of God doth not onely subsist in his diuine nature, but also by his diuine nature: whereas hee doth not subsist at all by the manhood, but in the manhood onely; for the word was in the beginning, when the manhood was not; *God of the substance of his Father, begotten before the worlds, man of the substance of his mother borne in the world, as Athanasius* in his Creed. And therefore Christ alway was, is, and euer will be with vs in his spirit, though absent in his body; for a cloud on this day tooke him vpon high out of our sight, *whom the heauens must containe till the time that all things bee restored, which God hath spoken by the mouth of all his holy Prophets since the world began.* I conclude this argument in S. P. *Augustines* glosse, *Videte ascendentem, credite in absentem, sperate venientem, sed tamen per misericordiam occultam etiam sentite presentem.*

The Gospell. MARK. 16. 14.

Iesus appeared vnto the eleuen as they sat at meate, &c.

¶ **A**lbeit religion be not tied vnto time, yet can it not be planted or exercised, without a due diuinding and allotting out of time for it. Euery Church therefore chuſeth vnto it selfe a certaine time for publicke prayers, and for the preaching of the Gospell, and for



^k Marlorat. in
Matth. 28. 20.

^m See Perkins
ubi sup. &
B. Bilson against
the Iesuites, fol.
786. 787. &c.
ⁿ Contra gentes
lib. 4. cap. 49.

^o Act. 3. 21.

^p In Psal. 46.

^q Confess. Hel-
uet. post cap. 24.

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for the celebration of the Sacraments. And for as much as it is kindly to consider euery great blessing of God in the day wherein it was wrought: it is well ordered by the true Churches, as well ^r ancient, as moderne, to solemnize the memoriall of Christs natiuity, circumcision, passion, resurrection, ascension, and sending of the holy Ghost on certaine set holy daies euery yeere, *ne volumine temporum ingrata subrepat obliuio*, saith ^r Augustine, lest happily the maruelous workes of our gracious Lord, should be forgotten in a while, which ought to be had in a perpetuall ^r remembrance.

Now Christs ascension is the consummation of all that which he did, and taught, whilest hee dwelt among vs, aptly tearmed by ^r Bernard, *Felix clausula totius Itenerarij filij Dei*, the very ^x Sabbath of all his labour in the working of our redemption. He laboured six daies, and then he rested on the seuenth. His natiuity was the first; his circumcision was the second; his presentation in the Temple the third; his baptisme the fourth; his passion the fifth; his resurrection the sixth; and then followed his ascension, in which hee was receiued into heauen, and now sitteth at the right hand of God, as hauing finished the whole worke for which hee came into the world. David saith of the naturall Sunne, *it reioyceth as a Giant to runne his course*, it goeth forth from the uttermost parts of the beauen, and runneth about vnto the end of it againe, and there is nothing hid from the beate thereof. The which (as ^r Augustine and ^r other haue noted) may be well applied vnto the supernaturall Sunne Iesus Christ the sonne of ^b righteousness. As a Giant he did runne his course, there you haue his incarnation, and peregrination in the flesh: his circuit was from the uttermost part of beauen vnto the end of it againe. There you haue his resurrection and ascension: nothing is hid from his beate, there you haue his sending of the holy Ghost in the forme of fiery tongues, Act. 2. 3. As a Giant he ran his race, for he first descended into the lowest parts

^r Vide August.
epist. 118 cap. 1.
[&] lib. cont.
Adimant. cap. 16

^r De ciuit. dei.
lib. 10. cap. 4.

^r Psalm. 111. 4.

^v Ser. 2. in ascen.
dom.
^x Kaulin. ser.
2. in ascens.
dom.

^r Psalm. 19. 6.

^r Lib. 2. contra.
lit. penitiam.
cap. 32.

^a Didac. de
Tanguas. con. 1.
de ascen. dom.

^b Malac. 4. 2.

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parts of the earth, and then ascended from above all heavens, that he might fulfill all things, Ephes. 4. 9. 101
Wherefore seeing Christs ascension is the complement of all his doings, and of all his doctrines, our Church is worthie to be honoured, in making this festiuall one of the chiefe holidaies in the whole yeete.

In the Gospell allotted for this holy Thursday, two points are most obseruable:

<p>Christ's good- nesse toward his Apostles, in his namely, <</p>	<p>{</p>	Apparition, <i>Iesus appeared vnto the eleuen.</i>
		Correction, <i>and cast in their teeth, &c.</i>
		Comanition, <i>Goe ye into all the world, &c.</i>
		Consolation, <i>These tokens shall follow, &c.</i>
		Ascension, <i>So when the Lord had spoken vnto them, hee was receined into heauen, &c.</i>

The Apostles obedience toward Christ, *and they went forth, and preached euery where, &c.*

Iesus appeared vnto the eleuen] Hee had often appeared vnto his followers after his resurrection, and now he manifested himselfe, *to the eleuen Apostles as they sat at meate.* Wherein hee did appeare like himselfe, full of meekenesse and mercy, giuing vs assurance that he will be present with vs, *orationi incumbens*, at our meetings in the Temple, *Quando nec recumbentibus quidam designatur adesse,* seeing he vouchsafed his companie to his Apostles in their meates at the table. It is reported, Luk. 24. 43. that he did eate with them also; now this comestion (as the Schoolemen out of the Fathers haue disputed) was not *agestatis*. but *potestatis*. He did eate to feed our soules, and not to fill his owne bodie, being after his resurrection immortall and impassible. That which.

Bernard. ser. 1. in ascen. dom.

4 Vide Suarez, in 3. Thom. disput. 47. sect. 5.

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^c Moral. lib. 14.
cap. 31.

^e Apud Suarez,
ubi sup.

^g Gregor. in e-
uang. hom. 29.
^h Ardens hom.
in loc.

ⁱ Raulin. ser. 4.
in ascen. dom.

^k Leo ser. 1. de
ascen. dom.

^l Gregor.
ubi sup.

^m August. ser.
156. de temp.

ⁿ Dietz. con. 1.
in ascen. dom.

which he did eate was not (as *Durandus* imagined) turned into the substance of his body, for as ^e *Gregorie* the great, disputes out of *S. Paul*, *Rom. 6. 9. Christ being raised from the dead dieth no more, death hath no dominion over him*, his glorified body needed no sustenance to preserve life. Neither was this eating (as ^f other thinke) a seeming onely to take bread, and fish, and hony: but it was a true comestion, albeit assuredly there followed no digestion, or ordinarie ejection. And so by consequence he did not eate to nourish his owne flesh, s but onely to cherish our faith, in that great article concerning the truth of his resurrection. ^h Or hee did in this appearing eate with his Apostles at the table familiarly, that he might hereby the better imprint in their hearts a memoriall of his sweet loue toward them. Or he did appeare to his Apostles at meate, ⁱ to signifie that he giueth our food in due season, and that he filleth all things with his plenteousnesse. *Psal. 145. 15.*

And cast in their teeth their vnbeleefe] The Patriarks, and Prophets, and Apostles instruct vs, not only by their vertues, but also by their infirmities. As there the Disciples vnbeleefe turned in fine to the confirmation of our Creed, ^k *Dubitatum est ab illis, ne dubitaretur à nobis*, vndoubtedly some did doubt (the diuine prouidence sweetly so disposing) that all other might bee put out of doubt. And therefore ^l *Thomas* in beleeuing Christs resurrection so slackly, did vs hereby more good then *Mary Magdalene* in beleeuing so quickly, because Christs correction of his fault occasioned further direction for our faith, ^m *Infidelitas bona qua seculorum fidei militauit*. See Gospell on Saint *Thomas* day.

The world doth exalt first, and then humble, Prou. 14. 13. The end of the worlds mirth is heauinesse. ⁿ But God on the contrary first humbleth, and then exalteth. As Christ here first humbled his Apostles in rebuking their vnbeleefe, and hardnesse of heart, and then he doth

exalt

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exalt them, in making the whole world their Dioces, *Euangelizantes in mundum, vniuersum predicato*, &c. Hee beeing the true Samaritane, powred into their wounds oyle and wine; first *vinum tribulationis*, and then *oleum consolationis*, he chasteneth all such as he loueth, and he scourgeth euery sonne that he receiueth.

In Christs
commission
or grant to
his Apostles
obserue two
things es-
pecially,

1. Their warrant, *goe and preach*; for how shall they preach except they be sent; hee that runneth of his owne accord, without a calling, is a false Prophet, *Ier. 23. 21*. See Gospell 1. Sund. after Easter, and 8. after Trinitie.

2. Their
work, in
respect of
their

Dioces where they must
preach, *in the whole
world to euery creature*.
Doctrine what they must
preach, and that is said
expressly, to be the Gos-
pell.

Concerning their Dioces, 'tis not the meaning of our blessed Sauour that his Apostles should preach vnto liuelesse stones, or senselesse plants, or witlesse beasts; but he doth vnderstand by (*all creatures*) onely men, as being an abridgement of all the creatures. Stones haue a being, but not a life; plants haue both a being and a life, but not sense: beasts haue being, life, sense, but they want vnderstanding: Angels haue being, life, sense, vnderstanding. Now man as being a little world, and as it were the compendious *Index* of Gods great booke *in folio*, participates a being with stones; life, with plants; sense, with beasts; vnderstanding, with Angels; and therefore fitly, called *euery creature*, as hauing the chiefe perfections of euery creature. 'Or man may be called *all creatures*, as being that excellent creature for whom all other creatures were made, *Psalm. 8. 6. Thou makest*

• Luk 10. 34.
P Paulus,
vbi sup.
¶ Heb. 12. 6.

• Rom. 10. 15.

¶ Grego-
rius.
Arduus.

¶ Arius.
Rantus.

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makest him to haue dominion ouer the workes of thine hands, and thou hast put all things in subiection vnder his feet. Or preach the Gospell vnto all creatures, vnderstanding onely such as are capable to receiue the Gospell. So Christ^a elsewhere said, *all things that I haue heard of my father haue I made knowne vnto you*, that is, all things which are necessary for your saluation, and are fit for you to know. And Ioh. 12.17. *If I were lift up from the earth, I will draw all men vnto mee*, that is, all which are to be drawne. So * Paul, *Loue suffereth all things, beleeueth all things, hopeth all things*; that is, all which are to be suffered, and beleeued, and hoped: Or preach the Gospell vnto all creatures, that is, all nations, for so Saint Marke may be well expounded by S. Matthew, who relating this commission saith, *Euntes ergo docete omnes gentes*; goe and teach all Nations. Hereby repealing a former edict, Math. 10.5. *Goe not into the way of the Gentiles, and into the Cities of the Samaritans enter ye not*. That commission is determined; now therefore goe into all the world, and preach the Gospell vnto all creatures, to men of all countries and conditions whatsoeuer. This vnlimited extraordinary commission is expired and hath his end; for now the successors of the Apostles, as Bishops and Pastors haue their peculiar prouinces, and proper Parishes assigned for their cure; yet so, that they may preach the Gospell of Christ in other places also where need requireth, albeit the same be not particularly committed vnto them. And therefore the Church of England^a enioyneth euery learned Pastor sometime to preach in Chapels and Churches adioyning neare to his benefice.

A; for their worke, b they must employ their time neither in secular actions of the world, nor yet in idle speculations of the Schoole: but apply themselues vnto preaching, *goe ye into the world and preach*. And they must preach not their owne wisdom, but the Gospel, if any man speake, let him deliuer oracles of God, consent-

^a Iohn 15.15.

* 1. Cor. 13.7.

7 Iansen.
Piscator.
Maldonat.

^a Dr. Whitgift
defense of his an-
swer to the ad-
mons: fol. 229.

^a Can. 45.

b Ardens.

^a 1. Pet. 4.11.

d consenting to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlines. And for as much as the the Law, the Psalmes, and the Prophets are nothing else but as it were a preface to the booke of the generation of Iesus Christ; I say for as much as Christ is the supplement of the Prophets, and end of the Law: they must especially preach vnto the world the glad tidings of saluation, making this sentence the period of all their Sermons, *unto vs a child is borne, unto vs a son is giuen*: or that of Christ himselfe, *So God loved the world, that he gave his only begotten Sonne, that whosoever beleueth in him should not perishe, but haue euertlasting life*. To the preaching of the Gospell, administration of the Sacraments is adioyned, and enioyned also, Matth. 29. 19. *Go teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost*. The which our Euangelist implieth here, when hee saith, *hee that beleueth and is baptized shall be saved, but he that beleueth not shall be damned*. Concerning Baptismes necessity, see Gospell on Trinity Sunday.

And these tokens shall follow them that beleue] These words are to bee digested with a little salt, to bee construed with a great deale of caution, otherwise the simple soule will obiekt, how shall I know that I beleue, seeing I worke no miracles. If wee take them (as many learned and ancient & Diuines haue done) mystically, then euery true beleuer in Christs name casteth out of his heart diuels, that is, euils; for euery soule sinne is a foule fiend to man: and then his soule being sound, his mouth *ex abundantia cordis*, out of the hearts abundance *speakes with new tongues*. His communication heretofore was in ioustoward God, and vncharitable toward his neighbour, his throte an open sepulchre, his tongue deceiuing, his lips *flattering*, his mouth full of cursing and bitterness. But now hauing put on the new man, he speakes in a new language words of truth and

d 1. Tim. 6. 3.

e Esay 9. 6.

f John 3. 16.

g. Gregor. hom. 29. in Euangel. Bernard. ser. 1. in ascen. dom. Arden. hom. in loc. Iansen. concord. cap. 149. h. Mai 12. 34. i. Psalm. 14. 5. 6. k. Psalm. 12. 3.

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and sobernes, Acts 26.25. Words of meekenesse and courtesie, Titus 3.2. Words agreeable to the wholesome words of our Lord Iesus Christ and to the doctrine which is according to godlines, 1.Tim.6.3. After this compunction in his heart, and confession of his mouth, if any venericious temptation be suggested he shall haue power to *drine away serpents, and if he drinke any deadly thing, it shall not hurt him*, although he taste of it a little, yet he shall not in any case swallow it downe to his vter destruction. And lastly, *he shall impose his hands vpon the sicke, and they shall recouer*, that is, he shall out of his loue beare the infirmities of his weake brethren, and hide a multitude of their sinnes, his exhortation and doctrine (*the Lord working with them*, as it is in the last words of our text) shall heale the sicke, yea raise the very dead in sinne to newnes of life.

If we take Christs promise (*these signes shall follow them that beleene*) literally, then it must of necessity bee construed with a few limitations and exceptions. As first in respect of the time, ^m miracles are not necessarie for a Church already planted, but only for a Church in planting. So Paul 1. Cor.14.22. *Strange tongues are for a signe not to them that beleene, but to them that beleene not*: a yong plant must often be watered at the first setting; but after it is once thoroughly rooted in the ground it will easily sprout and spring without irrigation; even so the Church primitiue was a while watered by signes and tokens in those who did beleene: but being now perfectly grounded in Christ, it may not say *thy wonders O Lord*, but *thy word O Lord* is a lanterne vnto my feet and a guide to my pathes.

The second limitation is in respect of the persons, ^p all beleeuers in the primitiue time were not workers of wonders, but only some few, whereof euery one had a seuerall gift, as S. Paul teacheth expressly, 1. Cor.12.30. *Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues?* it is said indefinitely (*them* *that*

¹ Rom. 14.3.
^m Iannes 5.20.

ⁿ Gregor.
Ardens
Iansen.
^{ubi sup.} Idem
August. de uti-
litate credendi
cont. Manichæos
cap.16.

^o Psal. 119. 105.

^p Aretim in loc.
& Marlarat. in
Mat. 28. 19.

that beleene) because these tokens were wrought at the first preaching of the Gospell vnto euery creature for the common good of such as beleene; but euery true beleuer was not endued with a gift actually to worke these signes himselfe. *Iohn the Baptist* albeit he was more then a Prophet, yet he did no miracle, *Iohn. 10. 41.* Hee had as one distinguisheth vpon this text *potest a seum faciendi miracula, sed non actum*, a power to haue done many wonders if need had bin, but hee did act none. The meaning then of these comfortable words vttered by Christ vnto his Apostles are plaine, though I goe now to my father, and so leaue you, yet in executing your ministry ye shall haue power to worke signes and tokens, your preaching of my Gospell vnto the world shall euery where be confirmed with miracles. I haue done many strange things among you, yet I say vnto you verily, verily, he that beleueth in me, the workes that I doe he shall doe also, yea greater then these shall he doe. And he did performe so much as he did promise, for we reade that his Apostles in his name did cast out deuils; *Acts 16. 18.* And spake with new tongues, *Acts 2. 4.* And drine away serpents, as *Paul, Acts 28. 5.* shooke off a viper from his hand into the fire and felt no harme: and heale the sicke, as *Peter Acts 9. 34.* There was a certaine man at Lydda named *Aeneas*, which had kept his bed eight yeares, and was sicke of the palsie, to whom *Peter* said, *Aeneas, Iesus Christ maketh thee whole; arise, and make up thy bed, and he arose immediatly.* Yea they did greater signes in Christs name then Christ himselfe, greater in number, for whereas Christ wrought all his workes either about the borders, or else within the boundes of Iudea: his Apostles preached vnto all the world, and had the word confirmed euery where with miracles. "Other thinke that they did greater workes in nature, *maius est enim ut sanet umbra, quam fimbria* saith *Augustine*, it was a greater miracle that the very shadow of Saint *Peter* as hee walked in the streete should heale many

L

sicke,

¹ *Mat. 11. 9.*

¹ *Maldonat.*

¹ *Iohn 14. 12.*

¹ *Arctius. Arboreus in Ioan. 14.*

¹ *Augustin. Beda. Rupert. in Ioan. 14.*

¹ *Tract. 71. & 72. in Ioan.*

^y Theophylact.
Enthym.
Maldonat.
in Ioan. 14.

^z John 15. 5.

^a Mat. 10. 24.

^b John. 1. 3.

Heb. 1. 2.

^c Psalm. 100. 2.

^d Augustin.
tract. 72. in
Ioan.

^e Vide Marlorat.
& Maldonat.
in Ioan. 14.

^f John 10. 30.

sicke, Acts 5. 15. Then that the hem of Christs vesture should heale one woman, who hauing an issue of blood, Mat. 9. 22. But here you must obserue ^y that Christ said not hee that beleeueth in me shall doe greater workes then I can, or then I will doe; but *only greater then these which I haue done.* Hereby signifying that they should not doe greater workes out of their owne power, but only thorough his helpe. *Hoc (saith Euthymius) est demonstratio potentie eius qui signa dedit, non eius qui signa edit.* And Augustin. tract. 71. in Ioan. *Maiores quam ipse fecit dicit eos esse facturos, sed in eis, vel per eos se faciente, non ipsis tanquam ex seipsis.* He saith ^z elsewhere without me can ye do nothing, but in my name they shall cast out deuils, and speake with new tongues, &c. The seruant is not greater then his Lord, nor the disciple greater then his master, nor man greater then his maker. In the beginning he made ^b the world without them, and hee made ^c them also without them, and in vouchsafing to be man he made himselfe without them, ^d *ipse sine ipsis fecit hunc mundum, ipse sine ipsis fecit eos, ipse sine ipsis fecit & seipsum:* but alas what haue they without him, excepting sinne. Christ then in saying *(he that beleueneth in me shall doe greater workes then I doe)* ^e meaneth vndoubtedly this, if our heart be so troubled, that ye can not now beleene that I am in the father, and the father in me: yet when I am gone to the father, and shall in his kingdome sit at his right hand, ye shall euidently see that I am God, and that ^f I and my father are one, for I will in my corporall absence from you, doe greater workes in you, and by you, then euer I did hitherto before you. So himselfe doth interpret himselfe in the words immediately following, *whatsoeuer ye aske in my name, that will I doe, that the father may bee glorified in the sonne:* and againe, *if ye shall aske any thing in my name, I will doe it.* The which is agreeable to the tenour of our text, verse 17. *In my name they shall cast out deuils, &c. and vers. 20. The Lord wrought with them, and confirmed the word with*

Ascension day.

with miracles following.

He was receiued into heauen] Saint & *Augustine*,
^h *Gregorie* the great, and ⁱ other Diuines obserue, that
the foure beasts mentioned *Ezechiel* 1. & *Apocalyps* 4.
mystically represent the 4. chiefe actions of Christ in
his working of our redemption. The 1. beast had a face
like a man, the 2. like a bullocke, the 3. like a lyon, the 4.
like a flying Eagle. So Christ in his incarnatio was found
as a man, in his passion as a sacrificed Bullocke, in his re-
surrection like a lyon, in his ascension as a flying ^k Eagle
mourning about the cloudes, and sitting at the right
hand of God in the highest heauens. And therefore
S. Marke relating here the glorious ascension of Christ,
addes to the name *Iesus*, the title *Dominus*: so when the
Lord had spoken vnto them, hee was receiued into hea-
uen, thereby shewing that he was Lord of all things,
able to command the cloudes in heauen, as well as the
cloudes on earth. He manifested himselfe to be Lord of
the seas, in ^m walking on the water without a ship, and
in ⁿ calming the stormy waues when he was in a ship.
He manifested himselfe to be Lord of the land, in com-
manding the graue to giue forth her prisoner ^o *Lazarus*
which had bin dead foure dayes. He manifested himselfe
to be commander of hell, in casting out ^p Deuils, and
when he did ouercome *Sathan* in his temptations, and
^q take from him all his armour wherein he trusted, and
diuided his spoiles, openly triumphing ouer him and
his, on the crosse, *Coloss.* 2. 15. And now to shew that
he was Lord of heauen, and ^r equall with God, hee did
ascend ^s farre aboue all heauens, and is (saith our text)
on the right hand of God. To sit (as *Ardens* vpon the
place pithily) *quiescentis, regnantis, & Indicantis est,*
ergo bene redemptor noster post passionem ascensionemq;
suam sedere describitur; quia post laborem requiescit,
post praelium regnat, & postquam indicatus est indi-
cat.

Is Christ ascended on high? then let vs ^t seeke those
L 2 things

⁵ *Ser.* 157. de
temp.

^h *Hom.* 4. in
Ezechiel.
ⁱ *Rupert.*
Aretius.
Meyer. in
Apocalyp. 4.

^k *Vide didat.*
de yanguas
con. 2. in ascen.
dom.

^l *Ferns.* ser. 2. in
ascen. dom.
& Aretius.
in All. 1.

^m *Mat.* 14. 25.
ⁿ *Mat.* 8. 26.

^o *Iohn* 11. 44.

^p *Mat.* 8. 32.

^q *Luke* 11. 22.

^r *Philip.* 3. 6.
^s *Ephes.* 4. 10.

^t *Coloss.* 3. 1.
See August.
ser. 174. de
temp. & *Greg.*
hom. 29. in
Euang.

• Ser. 175. de
temp.

• Luke 18. 14.

• Mat. 10. 24.

• 1. Iohn 4. 6.

things which are aboue, where Christ sitteth at the right hand of God. Albeit our bodies be tied with the fetters of flesh on earth, yet let our soules ascend with the winges of faith into heauen, euen to the place from whence commeth al our helpe and hope. *Saluator noster ascendit in celiū, non ergo turbemur in terra: ibi sit mens, & hic erit requies*, as *Augustine* sweetly. The way to make a ladder vp to heauen (as the same father teacheth in his 3. sermon preached on this day) is to trample sin vnder our feet, *de vitijs nostris scalum nobis facimus, si vitia calcamus*, tread pride vnder thy feet, and thou shalt instantly passe one step, *he that humbleth himselfe shall be exalted*: tread couetousnes vnder thy feet, and it will proue another step, *how hard is it for them who trust in riches to enter into the kingdome of God*: tread maliciousnes vnder thy feet, and thou shalt approach as yet neerer vnto heauen, for *God is lone, and hee that dwelleth in lone dwelleth in God, and God in him*.

Grant we beseech thee almighty God, that like as we doe beleue thine only begotten sonne our Lord to haue ascended into the heauen: so wee may also in heart and mind thither ascend, and with him continually dwell. Amen.

The

The Epistle, ACTS 10.34.

Then Peter opened his mouth, &c.

THE former part of this text is expounded on Easter Munday, the contents of the latter on Whitsunday.

The Gospell, Iohn 3.16.

So God loued the world, that he gaue his only begotten sonne, that whosoever beleueneth in him should not perish but haue euertlasting life, &c.

IT is reported of a noble Lantgraue, ^a Fredericke by name, that the very gingling of his spurre was a terrour to his foes. And so the very repeating of this sweet text, is able to make Satan our greatest enemy to quake, for it is (as ^b one calleth it) *a common armory for the Christian*, as it were the tower of ^c Dauid, a thousand shields hang therein, and all the targets of the strong men. Apply this one sentence to thy soule, and thou shalt in thy most grieuous agonie, ^d quench all the fiery darts of the deuill. It brancheth it selfe into

3. considerations especially.
 { who, God loued.
 { what, the world.
 { how, so that hee gaue his only begotten sonne, &c.

Ambitious men in the court, loose their time, their liberty, their estate, yea sometime with *Iscaiot* they sell vnder hand their owne soule, their owne Sauour, to gaine the Princes respect, or else some fauour of his chiefe Fauourite. But behold a greater then *Salomon* in all his royaltie, higher then the highest, immortal, al-

^a Marlinus loc. com. sit. de calamitat.

^b Martin. Mollerius in loc.

^c Cant. 4.4.

^d Ephes. 6.16.

^e Dietz. Cont. 1.
in loc.

^f Heb. 1. 7.

^g P^{al}. 103.
20, 21.

^h P^{sal}. 148. 8.

ⁱ Aretius.

Culman.

Mollerus in loc.

^k 1. Iob. 5. 19.

^l Jer. 6. 7.

^m De ciuit. dei.

Lib. 1. cap. 27.

ⁿ Mat. 10. 22.

Ioh. 1. 5. 19.

^o 1. Iob. 4. 19.

^p Iansen. con-
cord. cap. 10. &

Kilius in loc.

^q Gen. 18. 27.

^r P^{sal}. 51. 5.

^s P^{sal}. 14. 2.

^t See Theophy-
last.

Aretius.

Iansen. in loc.

mighty, without beginning or end loued vs, and ^e his loue must of necessity bee greater then others loue, for that himselfe is the greatest of all.

God loued, and herein hee neither expected any correspondence of loue, for (saith our text) *hee loued the world*. That hee should loue the glorious Angels is not strange, because they be his ^f messengers & ministers, executing his ^g pleasure. That he should loue good men is not strange, because they loue him, *O thou who my soule loneth*, Cant. 1. 6. That he should loue both his wiselesse and his senselesse creatures is not strange, because ^h fire and haile, snow and vapours, wind and storme fulfill his word. ⁱ But herein appeares the greatnesse of his loue, that he loued *the world*, *mundum immundum*, the worthless world ^k lying in wickednesse, casting out its malice (saith the ^l Prophet) *as the fountaine casteth out her waters*. A world (as ^m Augustine describeth) *impuris voluptatibus illerebosus, nefandis & delictibus furiosus, erroribus & terroribus inimicus*. A bad world, a mad world, a deceiuing world, a blind world that knew him not, Ioh. 1. 10. A bloody world, that ⁿ hated him and all his. Herein God setteth out his loue toward vs for that he reconciled vs to himselfe, euen while we were his enemies, Rom. 5. 10. *he loued* ^o *vs first*, euen before wee would, yea before we could loue him. ^p He that is most high and most holy, debtor vnto no man, and wanting no thing, loued vs which are but ^q dust and ashes, ^r conueined in sinne, and brought forth in iniquity, ^s corrupt in our conuersation, and abominable, doing no good, and infected with euery kind of euill, euen from the sole of the foot vnto the head, there was in vs nothing whole, but wounds and swelling, and sores full of putrification, Esay 1. 6.

But how did hee loue? *so loued*, that is, so fatherly, so freely, so fully, *that he gaue*. Hee did not sell, or let, or lend: but *gine*. Not an Angell, or a Prophet, or any seruant: but *a sonne*. And that not anothers, but *his*: and
his

his sonne not adoptiue, but naturall, his *begotten* sonne: and further, not one among many, but his *onely* begotten sonne. If a man had 32. sonnes as *Babo*, or seuentie sonnes as *Gideon*, Iudg 8. 30. Or 80. sonnes as *Scilurus*, or if a man had as many sons as a woman in Paris, called * *Yoland Baillie*, from whose body while shee liued (as we read) issued 295. children; yet he would hardly part with any to his friend, much lesse to his foe. When the Patriarke *Iacob* had conceiued that *Ioseph* his sonne was deuoured of some wilde beast, *he rent his cloathes, and put sackcloath about his loines, and sorrowed for him a long season. And when his other sonnes and his daughters rose vp to comfort him, he would not bee comforted, but said, I will surely go downe into the grane vnto my son mourning.* How bitterly did *Dauid* lament the death of a rebellious sonne, * *O my sonne Absalon, my sonne, my sonne Absalon: would God I had died for thee, O Absalon, my sonne, my sonne!* How did an harlot pitie the fruit of her wombe before King *Salomon*, 1. King. 3. *Oh my Lord, giue her the liuing child, and slay him not.* Almighty God then manifested the riches of his mercy toward vs, in giuing his *onely sonne*, not onely to bee borne, but also to die for vs, and that vpon the Crosse most ignominiously. So Christ in the words immediately going before this our present text, as *Moses* lift vp the Serpent in the wildernesse, so must the sonne of man bee lift vp, *probatio dilectionis exhibitio operis*, his exceeding great gift is a demonstration of his exceeding great loue. Thus in brieft you see the fact, let vs examine now the fruit, for what end God gaue his onely begotten sonne.

That whoeuer beleeneth in him] In which obserue
* two things especially :

* *Kilius in loc.*

* *Resitut. of decayed intelligence, pag. 3. and it is written on her tombe in Saint Innocents Church-yard Paris.*
† *Gen. 37. 34.*

* *2. Sam. 18. 33.*

* *Aretius. Iansen.*



Munday in Whitsun weeke.

The { Felicity gained } a deliuerance from damnation, *he shall not perishe.*
 by this gift, { a possession of saluation, *hee shall haue life euermore.*
 Facility how to get it, *who soeuer beleeueth,* Almighty God requires not at thy hands.

An exact obseruation of his law, but onely that thou beleue in his sonne whom he gaue to die for thy sinnes, and to rise againe for thy iustification. Hee did abundantly satisfie the law for thee, making thy sinnes his sinnes; and on the contrary, making his righteousnesse, thy righteousnesse, ^b couering all thine iniquities, and ^c healing all thine infirmities.

This one sentence doth afford many profitable lessons appertaining to doctrine and exhortation. 1. It sheweth our dignity, though a man be dust & dung, fading like grasse, fickle like glasse, like a thing of naught, Psa. 144. 4. Yet God so much honoured him, as that hee gaue his onely begotten sonne, *to be lift vp, as Moses lift vp the Serpent in the wilderness;* that is, to bee crucified for him. ^d O Lord, what is man that thou hast such respect vnto him; or the sonne of man that thou so regardest him?

2. It doth administer comfort in temptation, if the diuell object against thy sinne Gods seuerer iustice, thou maist answer that God is also ^e rich in mercy, ^f louing vs in his best beloued, and that with an euermore loue, Ierem. 13. 3. If thy cunning aduersary make reply, that these sweet texts onely concerne the iust and godly, thou hast here Christ on thy side, saying, *God loved the world,* reconciling sinners his enemies vnto himselfe by the death of his sonne, Rom. 5. 10.

3. It proues evidently that Christ is very God of very God, against ^h Arius, as being not onely Gods son, but *his onely begotten*, for a sonne begotten, is a naturall and a true sonne.

4. It confutes the ⁱ *Novatian* heresie, denying repentance to such as after Baptisme fall into grieuous sinnes.

If

^b 1. Ioh. 2. 3.

^c Psalm. 103. 3.

^d Psa. 84.

^e 144. 3.

^e Ephes. 2. 4.

^f Ioh. 16. 27.

^g Ephes. 1. 5.

^h Cyrillus.

Theophylact.

ⁱ Ambros. de parit. lib. 1. cap. 10.

Munday in Whitsun weeke.

If we must be so mercifull as our father in heauen is mercifull, how shall we deny repentance to those whom God so loued as that he gaue his only begotten sonne, that whosoever beleueneth in him, should not perish, but haue euerlasting life.

5. This confoundeth all ^k merit-mongers ascribing iustification and saluation vnto their owne good workes. *He that beleueneth shall not perish, but haue euerlasting life.* We are saued by grace ^l thorough faith, apprehending and applying the mercies of God the father and the merits of Christ his sonne. *He that beleueneth in him shall not be condemned, but he that beleueneth not is already condemned,* as it followeth in our text. ^m *Quare saluator dictus est mundi, nisi ut saluet mundum, non ut indicet mundum. saluari non vis ab ipso, ex te ipso iudicaberis.*

As for exhortation, ⁿ if God so loued vs, let vs also loue one another: if he ^o spared not his owne and only sonne but gaue him for vs: ^p it is meet that we should expend our substance for the good of his Church and children in need. It is an olde prouerbe, *loue me, loue my friend.* Let vs then manifest our loue to Christ in louing his members, and in cherishing such as mourne in Sion. his first comming (as it followeth in our text) *was not to condemne; but saue the world.* He came to call ^q sinners vnto repentance, to seeke the ^r lost sheepe, to bind vp the ^s broken hearted, to ^t refresh the weary, to giue rest vnto the laden soule. His second comming shall be to iudge the world, and then there shall be ^u iudgement mercilesse to him that shewed no mercy, but vnto those which haue bin mercifull as his father in heauen is mercifull, he shall say, *come ye blessed, inherit ye the kingdome prepared for you from the foundations of the world, for I was hungrie, and ye gaue me meat: I thirsted, and ye gaue me drinke, &c.*

If any shall aske why this text is allotted for a *Whitsun holy day* which is a memoriall of the Gospell, and of Christis

^k Melan. 7.

Culm. in.

Maturat.

^l Ephes. 2. 8.

^m Augu. tract.

12. in Ioan.

ⁿ 1. Iohn 4. 11.

^o Rom. 8. 32.

^p Entbym. in loc.

^q Mat. 9. 13.

^r Luke 15. 6.

^s Esay 61. 1.

^t Mat. 11. 28.

^u Iames 2. 13.

Tuesday in Whitsun weeke.

* *Martin.*
Mollerus in lor.
 7 1. Iohn 2. 27.

Christ sending downe the holy Ghost; ⁊ answer may be that the spirit of truth teacheth vs 7 all things according to Christs owne doctrine preached in the world, the summe whereof is this one little line, *so God loved the world, &c.*

The Epistle, ACTS. 8. 14.

When the Apostles which were at Hierusalem, had heard say that Samaria had received the word of God, they sent vnto them Peter and Iohn, &c.

* *Mark. 16. 13.*

* *Mat. 28. 19.*

THE blessed Apostles inioyned by Christ at his last appearing to ⁊ goe into the whole world, and to teach ⁊ all nations, hearing now that Samaria had received the word of God, they sent vnto them Peter and Iohn, to build vp the Churches of Samaria whose foundation had bin laid afore by *Philp*: in this embassage two points are more chiefly regardable, namely

The { vigilant care of the whole Colledge in sending,
 verse 14.
 { diligent faithfulness of *Peter* and *Iohn*, that were sent executing their charge

By { prayer, verse 15.
 { imposition of hands, verse 17.

When the Apostles of Hierusalem heard They shew their sollicitous care for the Churches in ^b hearking after their good, and in ^c affording their helping hand of their owne accord readily when any fit occasion was offered. For we read not heare that the brethren of Samaria wrote to the Colledge to send them an Apostle, yet they did send two, and those two which of all their company were of the most ^d eminent note *Peter* and *Iohn*. Every Bishop (as more properly succeeding Apostles in office) is taught from hence to be ^e non tam celer

^b *Aretius.*
^c *Caluin.*

^d *Galat. 2. 6. 9.*

^e *Bernard.*

ad

ad cathedram, quam vigil ad curam. If any congregation in his Dioces need confirmation, he must eicher send those Suffraganes which are fit like to *Peter* and *Iohn*, or else come himselfe to pray for them, and to lay his hands on them.

^f Protestant Diuines vrge this example to proue that *Saiut Peter* was not head of the Apostles or absolute foueraigne, because the text is plaine, *Iohn 13.16. the messenger is not greater then he that sent him.* I know the foure great Cardinals of Rome, ^s *Turrecremata*, ^b *Caietan*, ⁱ *Baronius*, ^k *Bellarmino* which vpon the point are the foure cheife supporters of *Saint Peters* chaire of estate) haue found out many shifts how to decline the heavy blow of this weighty reason, and ^b they who gather stickes vnder these Cardinals hedge, report and repeat their distinctions as vnanswerable. But examine them, and you shall instantly see that they be like *Hercules* tragicall club in shew massie, but in substance nothing else but shreds and straw (as the Poet speakes) an affrighting vanity.

To their first example, God the sonne is sent into the world by God the father, and yet in the Trinity none is greater or lesse then another. ^m Answer is made, that *Christ* was sent into the world as he was in the forme of a seruant, according to that of *Paul*, *Galat. 4.4. God sent forth his sonne made of a woman*; and *Christ* as man acknowledgeth himselfe to be lesse then his father, *Iohn 14.18. my father is greater then I*: But *Christ* (if you consider him in the forme of ⁿ God) ^o filled heauen and earth, and so he may bee said to send himselfe, as ^p elsewhere to giue himselfe for vs. See *Saint Augustine* *ubi sup. in margin. Lombard. sent. lib. 1. dist. 15. Thomas part. 1. quest. 43. art. 8.*

Touching that eternal sending of the holy spirit from the father and the sonne: ^q we say that the mysteries of the sacred Trinity being ineffable, the words are almost all borowed that are vied to shew the distinct operations,

^f B. Jewel answer to Harding art. suprem. diuif. 20. Caluin. Infit. lib. 4. cap. 6. § 7.
^{D^r} Sutilif. de Rom. pont. lib. 2. cap. 1.
^{Aretius.}
^{Beza.}
^{Marlorat.}
^{in loc.}
^s Lib. 2. sum. cap. 14.
^b In loc.
ⁱ Annual. tom. 1. ad an. 35. fol. 253.
^k De Rom. pon. lib. 1. cap. 16. § ad illud an. 1cm.
^l Rhemist. & Lorin. in loc.
^m Augustin. de trinit. lib. 2. cap. 5.
ⁿ Philip. 2.8.
^o Jeremy 23. 24.
^p Ephes. 5. 2.

^q D^r. Fulke in loc.

*Contra Maxi-
minum. lib. 3.
cap. 14.*

ons of the same. Saint *Augustine* speaking of the generation of the sonne and proceeding of the holy Ghost, ingeniously confessed his want of wit and wordes, *Inter illam generationem, & hanc processionem distinguere nescio, non valeo, non sufficio: quia & illa & ista est ineffabilis.* But here the Apostles in proper phrase of speaking sent *Peter* and *Iohn*, ergo they were subiect to their authority.

Thirdly, whereas they say that there is a twofold sending, one, which is *amoris*, and another, which is *imperij*: for an equall or an inferiour, may perswade his friend to doe his busines for him; a body politike may send their head to the Parliament, and a common weale their Prince to the warres; our answer is ready that an inferiour intreating his friend can not truely say that he sent his peere, much lesse his superiour, neither can a corporation that is vnder a soueraigne head (such as the Church of Rome would haue *Peter* to be) choose him to be their foot to goe for them, he may peradventure goe by his owne consent or desire, but hee can not bee sent: neither can a common weale thrust their absolute King into the danger of warre, *Sponte hoc ille faciendum indicat, sed ab illis ad bellum gerendum extrudi non potest.* Lastly, we say that *Peter* here was sent not as a Prince, but as a peere, for *Iohn* was ioyned with him in the mission and commission as a copartner in his office: so the text, *they sent Peter and Iohn.* And *Peter* being sent into Samaria by his brethren repined not as holding himselfe their gouernour, but went his way as their messenger, and elsewhere being questioned by the Apostles for going to *Cornelius*, and eating with vncircumcised heathens, he forthwith excused himselfe and came to his answer.

Fourthly, whereas they be driuen here to confesse, that the Colledge of Apostles comprising *Peter*, was greater then *Peter* their head alone: we say (this being granted) that *Peter's* Popedom was not the soueraigne power

*Dr. Sutilif. ubi
sup.*

*Aretius.
Caluin.*

*Sibi socium
ut Arator. lib. 1.
Carm. in Alf.*

*B. Iewel ubi
sup.*

Acts 11. 3.

*Dr. Fulke in
loc.*

power of Christ, neither was Peter head of the Apostles as Christs Vicar, for the whole Church comprising Christ the head thereof is not of greater authority then Christ himselfe. Againe, it is a receiued opinion among moderne Iesuited Papists, ^a that *the Church is nothing else but the Pope*; so that the Successor of Peter, is now farre greater then Peter himselfe, for hee will bee tied neither to Councell, nor Canon, nor custome, more then himselfe liketh.

Who when they were come downe, prayed for them, that they might receiue the holy Ghost] It is probable that Peter and Iohn did preach as well as pray, ^b but S. Luke reporteth onely what new thing happened to Samaria by their comming, namely, *the receiuing of the holy Ghost through imposition of hands and prayer*. Here S. ^c Augustine, ^d Lombard, and ^e other obserue that Christ is God in giuing the holy spirit, *quantus deus est qui dat deum*. His Apostles did not giue the holy Ghost at Samaria, *they prayed for them, that they might receiue the holy Ghost, and they laid their hands on them, and they receiued the holy Ghost*: euery good gift is from aboue, Samaria then had extraordinarie gifts of the spirit. By Peter and Iohn, not from Peter and Iohn; and Simon Magnus insinuates so much in his offer of money to to them, at the 19. verse, *give mee this power, that on whomsoever I lay the hands, hee may receiue the holy Ghost*. He did not say, that I might giue; but onely *that he may receiue*. Happily some will object, that Paul gaue the spirit to the Galathians, as it may seeme when hee saith, ^f *he that ministrerh vnto you the spirit, and worketh miracles among you, doth hee it through the workes of the law. or by the hearing of faith preached?* Our answer may be gathered out of the text, ^g that hee gaue not the spirit by his proper power, but onely that they receiued the spirit through his preaching and ministry.

They were baptized onely in the name of Christ Iesus] You must here referre the word ^h onely, to *baptized*, and

^a See B. Bilson against the Jesuites. part. 3. fol. 367.

^b Caluin in loc.

^c De trinit. lib. 15. cap. 26.
^d Lib. 1. sent. dist. 14. cap. hic queritur.
^e Lorin.

^f Galat. 3.5.

^g Lombard. ubi s. ap. sed huic videtur. Idem August. Ambros. Aquin. in Gal. 3. ^h Lyran. & Lorin. in loc.

ⁱ Bellarm. de
baptismo, lib. 1.
cap. 3.

^k 1. Cor. 12. 3.

^l Galath. 3. 27.
^m Rom. 6. 4.

ⁿ Calvin, insti.
lib. 4. cap. 19.
§. 8. Idem
Aretius.
Iustus Iona.
Marlorat.
Lorin. in loc.

and not to the clause following, *in the name of Christ Iesus*. It is not the meaning of S. Luke, that they were baptized in the name of God the Sonne onely: for it is Christs owne Canon, Matth. 28. 29. That all the three persons of the blessed Trinity must expressly bee named in Baptisme, *Goe teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost*. See Bellarm. de Baptismo, lib. 1. cap. 3. Suarez in Thom. 3. part. tom. 3. disput. 21. Calvin & Lorin. in act. 2. 38. So that to bee baptized in the name of Iesus Christ, in this and other like place of this booke, ⁱ is to be baptized in the faith of Iesus Christ, or in the power of Iesus Christ, or according to the prescript of Iesus Christ. Here then a question is moued, how the faithfull in Samaria were baptized, and yet the holy Ghost was come on none of them. Hee that is baptized, must acknowledge that Christ is the Lord, and no man (as ^k Paul telleth vs) can say that Iesus is the Lord, but by the holy Ghost. All that are ^l baptized into Christ haue put on Christ, and are ^m buried with him in his death, that like as Christ was raised vp from the dead by the glory of the Father, so they likewise should walke in newnesse of life. ⁿ Answer is made, that the Samaritans had already receiued inuisible graces of the sanctifying spirit, which are common vnto all such as truly belecue: but as yet Samaria had not any singular and extraordinarie miraculous gifts, as in Christs name to cast out diuels, and to speake with new tongues, and to heale the sicke, &c. the which in the Primatiue time was conferred vpon certaine persons, according to the will of the spirit, for the confirmation of the Gospell. It is apparant that the Apostles had the sanctifying and illuminating spirit for their guide from the very beginning of their preaching, Matth. 10. 20. *It is not ye that speake, but the spirit of your father which speaketh in you*. Yet wee reade, Iohn 7. 38. *that the holy Ghost was not yet giuen, because Iesus was not yet glorified*. For they receiued not those miraculous gifts of healing

healing and speaking with strange tongues, according to the comfortable promises of Christ at his ° farwell, vntill the holy Ghost on the feast of Pentecost, came downe to them, appearing in clouen and fiery tongues, Acts 2.

P Other thinke that the Churches of Samaria by these prayers and imposition of hands receiued a greater measure of sanctification, and so they cite this text to proue confirmation after Baptisme. As also that Bishops onely must admiñister this confirmation, and hereupon we call it in our countrie, *Bishopping*. Philp, as a Deacon, did his part in baptizing and in preaching the word, but imposition of hands appertained not to his order and office. See Chrysost. in loc. Cyprian epist. 73. ad Iubaian. August. de trinit. lib. 15. cap. 26. Ambros. & Haymo in Hebr. 6. 2. Thom. 3. part. quest. 72. art. 11. Hooker ubi sup. in marg. Dr. Hakewill tract. of conformation, cap. 3.

° Mark. 16. 17.

P Gloss. interlin.
& ordinar.

Beda.

Hugo.

Caetan in loc.

Hooker eccles.

polit. lib. 5. §. 66.

and Dr. Fulke

disalloweth it

not in Act. 8.

and his testimanie

is cited sum.

conference

pag. 32.

The Gospell. Iohn 10. 1.

Verily, verily I say vnto you, he that entresh not in by the doore into the sheepfold, but climbeth vp some other way, the same is a theefe and a murderer, &c.

The text following in this chapter (*I am the good shepheard*) appointed for the Gospell, 2. Sund. after Easter, is both an explication, and an application of this our present parable. Thither I send the courteous Reader, and so my loue be with him in the Lord, to whom onely wise, bee glory through Iesus Christ euermore. Amen.

¶ Arius.

Bulinger.

Piscator in

Joan. 10.

Idem Pontan.

con. ser. 3.

Pentecost. See

S. August. tract.

45. 46. 47. in

Ioan.

FINIS.

Errata.

Words mistaken, Pag.

1. line 8. a fin. *wife*,
56. lin. 14. a fin. *Greeke*.
59. lin. 10. *fecimus*,
64. lin. 8. *to*
90. lin. 6. in marg. *serm.*
95. lin. 6. in marg. 336.
103. in marg. *Rom. 1.*
107. lin. 9. a fin. *folys*,
125. lin. 1. *with*,

mother.
great.
ferimus.
for.
idem.
339.
Tom. 3.
filyz.
vnto.

for

VVords left out, Pag.

29. lin. 10. *secundum.*
39. lin. 11. *little.*
67. lin. 5. a fin. *vt.*
122. lin. 15. *man.*
150. lin. 4. *nor yet respected.*

